FREE-GRACE:
OR,
THE FLOWINGS OF CHRISTS BLOOD freely to Sinners.

Being an Experiment of *Ieſus Chriſt* upon one who hath been in the bondage of a troubled Conſcience at times for the ſpace of about twelve years, till now upon a clearer diſcovery of *Ieſus Chriſt* and the *Goſpel*:

Wherein divers ſecrets of the Soul, of Sin and Temptations, are experimentally opened, and by way of Obſervation, concerning a *naturall condition*, and a *mixed condition* of *Law* and *Goſpel*:

With a further revealing of the *Goſpel* in its glory, liberty, freeneſſe, and ſimplicity for Salvation.

By *John Saltmarſh* Preacher of the Goſpel at *Braſteed* in *Kent*.

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BIBLIOTHECA
LAMBETHANA

TO

My Honorable Friends

Sir *John Wray*, Knight and Baronet, Sir *William Strickland*, Knight and Baronet.

Both Members of the Honorable Houſe of Commons.

Honourable,

I *Know ye both well to have loved the acquaintance of* Truth *long, and in thoſe times when* Truth *was an errour, and* Light *darkneſſe in the account*

moſt; therefore I hope the ſame Lord *will not ceaſe to reveale to ye* more *of himſelf, till ye come to* know *as* ye ſhall be known. *The* truths (*if I miſtake them not*) *I here preſent you, are of* Free-grace, *ſuch things as if cleared to the World, would enlighten us more in the* myſterie *of* iniquity *then any other. There is one thing appears to us in the* diſcovery *of this, which is* love, God *loving us freely, and ſending out his* Spirit *of* love *into our hearts; this ſhould be that only* principle *of* power *in* believers *now under the Goſpel:* love *began all the work of ſalvation in* God, *and* love *ſhould carry on this* work *of* ſal-

vation

vation *in* men. *This is a way of ſervice which none know, but thoſe whom the* Son hath made free indeed.

The Lord *fill yee with this* love, *that ye may obey as* glorioufly *as ye are* commanded *in the Goſpel, and that the* experiences *of* Free-grace *may dwell* richly in ye; *that ye may ſpiritually judge of the* finer *and more* ſubtile *parts of* Anti-chriſt. *All is not in that groſſe* Idolatry, *which is ſeen and felt; there is more of* myſtery *then ſo in it.*

I could not but thus publickly acknowledge *ye, who are ſuch* publick Aſſertors *of that* Liber-ty *we of this* Kingdom *enjoy at*

this day, and because ye have acknowledged me in many favours to my self formerly; for which I am

Your Servant in
the Lord,

John Saltmarsh.

AN

AN
Occaſionall VVord.

IT would be matter of much *peace* amongſt *believers* if the names of *Antinomian*, aud *legal Teacher*, and the reſt, might be laid down, and no marke or name to know one another by, but that of *believers* that hold *thus* and *thus* for diſtinction: Surely, *carnal ſuſpitions* and *jealouſie* do much increaſe our differences. Some, hearing the *doctrine* of *Free-grace*, think preſently there will follow nothing but *looſeneſſe* and *libertiniſm*; and the other, hearing of *holineſſe*, of *duties* and *obedience*, thinke there will follow nothing but *legalneſſe*,

and *bondage*, and *self-righteousnesse*; and upon these *jealousies*, each party *over-suspecting* the others *Doctrine*, bends against one another in expressions something too uncomely for both; and there are some *unwarrantble notions* to be found on all sides. But let us consider.

Can the *Free-grace* of *Iesus Christ* tempt any one to sin of it self? Can a *good tree bring forth evil fruit*? And shall we call every one *Antinomian* that speaks *Free-grace*, or a little more freely then we do? If any man *sin* more freely because of *forgivenesse of sins*, that man may suspect himself to be *forgiven*; for in all *Scriptures* and *Scripture-examples*, the more *forgivenesse*, the more *holinesse*; Mary *loved much, because much was forgiven to her*; and *righteous* & *holinesse*, *blood* and *water*, *Iesus*, and *Lord*, and *Christ*, *called* and

justi-

justified, are still to be found together in the *Word*.

There are some too of another sort, who make some noise of *Free-grace*; but if all were well observed, it is not so *free* as it seems. I have heard of a *Gentleman*, that because he would seem very *free* to his Neighbors, bid fill out Wine *freely*; but he had commanded the *servants* beforehand to *burn* it, that it should be too *hot* for any of them to drink. I wish the *Wine* in the *Gospel* (by some) be not overmuch heated by the *Law*, and *conditions* and *qualifications*, that poor souls cannot taste of it freely, and yet seem to fill it out freely too. *Free-grace* may be there in the *notion* of it, yet not in the *truth* of it. The *Arminians* boast themselves to be as great Patrons of *Free-grace* as others: And why? Because they teach, that all that is still given

to man, is for *Christ*, and in *Christ*; and though by Faith and works, yet all that is *free-gift*. So the *Papists* boast of *Free-grace*, *That Christ is given freely from the Father for sinners*; and it is of *Free-grace* that we are accepted, though of *works* too: So as surely there is some *other way* of carrying *Free-grace*, then by joyning *men* so into the *work*; for else it is but a *Popish*, and *Arminian* Free-grace.

Iesus Christ hath appeared more of late, and his glory hath bin more abroad, then this *Kingdom* ever saw before; and indeed *Antichrist* goes never rightly down, but when *Christ* is lifted up; and if *Jesus Christ* had been more in the *divinity* of these latter times, and in their *Preachings* for *Reformation*, and *Moses* lesse, we had not only had more of his *grace*, but more of his *glory* then we yet see.

Yet

Yet I doe not ſee that the *power* of *Chriſt Crucified*, is ſo abroad among *believers* as it ſhould be; but ſome *ſeverall Ordinances* are rather the buſineſſe of this Age: Yet thus it hath been alwayes, whenever there were any *ſhadowes* or *carnall Ordinances*, believers went more after them, then *Chriſt himſelf*. Under the *Law* it was ſo, and under the *Goſpel* it is ſo; ſome *outward truths* of Chriſt are ſought after more then *Chriſt himſelf*, and we make more of the *beams* then the *Sun of righteouſneſſe*, & rather *warm* our ſelves by the *Sparks* then the *Fire*; like thoſe *Souldiers* who caſt lots for his *Garments*, but let his *Body* alone upon the *Croſſe*; not but that every thing of *Chriſt* is precious, yet nothing ſo precious as *himſelfe*. So as *Theſe things ought we to have done, and not to leave the other undone.*

I hope by this time *Free-grace* is no *Antinomianisme* amongst believers; yet it hath been ever *Satans policy*, and the *Lords providence*, to manage a *truth* sometimes through a whole age, yea, and ages too, in *another name* then *its owne*; and some other *age* have seen it for a *truth* which *God* would not reveal to those unthankfull times. *Light* hath walked abroad in a *veil* of *darkenesse*, and *Truth* in the *likenesse* of *errour*; and *Christ* hath been *crucified* by those who after knew him for their *Lord of glory*, and were *wounded* for him whom they had *wounded* themselves. O that the times we live in had not too many of these, who would *persecute* that *Christ* now, whom hereafter they may *preach*.

But I have done; and if I have erred in any thing (for I see *but in part*, and *know but in part*) it is in filling

filling out that *Wine* too freely; which the *Maſter of the Feaſt*, if I miſtake not, had bidden me, ſaying, *Drink, yea, drink abundantly, O Beloved*, Cant. 5.

TO

TO THE READER.

IN the *Experiment of this* ſoul, you may ſee a *Spirit* of *adoption* in Bondage, and one made poor in *Spirit* through the ignorance of the riches of *grace*, and by a legall faith (as I may ſay) both under *Grace* & the *Law* at the ſame time. Surely ſuch legall Believers are as much ſubject to death and bondage in their own apprehenſions, under the Goſpel, as they were before under the *Law*.

You have here the frame *of this* ſoul, *or the* conſtitution *and* condition *of a* ſpirit *before* converſion, *under* converſion, *and under the* relapſe *or* falling back *into the* ſame ſins, *& under the*

the temptations for those sins, & under a *legall recovery* out of those temptations, and under a fuller revelation of *grace*, and *truth*, onely drawn out of their own experiences; by which we may see what the want of the knowledge of *Iesus Christ* is. And the more *Christ* is known, & that love of God to the Sons of men, which was manifest in the flesh, the more that glorious liberty from the *Law*, *Sin*, and *Satan*, is manifested in that soule. This made *Paul* desire so to *know nothing but Iesus Christ and him crucified*: And the more this *light* of the *Gospel* shines in the face of *Iesus Christ*, the more doth the ignorance of *flesh* and *blood* dissolve; and the *shadows* of the *Law*, as doubts, fears, terrors, which are are cast in, vanish before it; *For the day breakes, and the shodows flie away*.

The only scope of this *Discourse*

and *Observations is*, to hold forth the glory of *Free-grace*, and that by this one *Experiment*, *Wisdom might be justified of her children*. O the *riches* of his *grace*! O the *fountain* of his *love*! O the *exceeding* and *comprehensive freeneſſe*, and the *flowing* of his *blood* waſhing us, when we are *polluted* in our own! thus he cals us *beloved*, when we are not *beloved*, and we who had not *obtained mercy*, do *obtain mercy*.

And I thought my ſelf not a little happy to have ſuch an *effectual door* as this opened, to deal with the experiences of a *ſoul* in this kinde.

And for the following *conference*, and for my *obſervations* and other particulars, I took this occaſion to draw out my diſcourſe of *Grace* and *Goſpel-glory*, from the faithfull experiences of ſuch a *ſoul*, wherein the work of *nature* and *grace*, and *ſpirit*, and *Satan*, was clearly viſible

visible and discernible, rather then to *found* them upon meer *notions* and *conjecturall Principles*. For in the experiences of a *soul*, we may more clearly discern the *deep things* of the *Spirit*, reading them in the *spirits* of such as possesse *Christ*, (as in the Counterpane of the *Scriptures*;) for there *truth* answers to *truth*, as in water *face answers to face*.

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The Flowings of Christs Blood freely to Sinners;

Occasioned by an experimentall Discourse.

Chap. I.

Of the Parties naturall condition, and how they felt themselves in their state of nature, before they could perswade themselves they had taken Christ.

Quest.

What manner of life did you lead as you can well remember?

Answ.

I continued in a course of some particular sins long.

Quest.

Had you no fits of terrour of conscience in your continuance in those sins?

Answ.

I had some gripings and accusations in my continuance in those sins; but they tarried not with me.

Quest.

Had you any reluctancy in sinning, or did you it with full consent?

Answ.

Yea, with full consent, to my remembrance.

Quest.

Were you much delighted in those sins, as you committed them with greedinesse, or were you over-poured partly through the strength of corruption?

Answ.

I delighted in them, and felt no over-powring of that kinde.

Quest.

In this your natural state, how far did the light of conscience check you or put you upon any Reformation?

Answ.

Upon some duties of prayer, and hearing the Word; and checks divers times I had.

Quest.

Were not your checks such as put you upon some other religious duties?

Answ.

Anſw.

Yea, both upon prayer, and I made many Vows and Covenants againſt that corruption.

Queſt.

But did you not ſeem to be ſatisfied in the doing of thoſe, as if all were well betwixt God and you, having done ſomething that was commanded you in Gods word?

Anſw.

Yea, I thought all was well, till I brake the bonds and vows I had made, and then I was full of terrours and checks again.

Queſt.

Well: The time being ſo long ſince, we ſhall let alone further Queſtions in this, here being enoagh to let us ſee ſomething of your naturall condition.

OBSERVATIONS ON the former *Diſcourſe*.

I.

Of the bondage that a meerly carnall man ſins in, and where true ſpiritual freedom is.

THey that are in a meer natural or carnall ſtate, though they ſin freely, with *conſent* and *delight*; yet they ſin under

bondage, being not able to *obey* a bette
law. We know a *Bowl* that hath a ſtron
byas runs freely; yet all the motion is
that ſide that the byas lies; ſo men in n
ture run all that way the power of the
corruption weighs them, whether to *luſ*
or *drunkenneſſe*, or *covetouſneſſe*, *&c.* An
this is the miſery of men in their *ſin*, an
not ſet *free* by the *ſon Ieſus Chriſt*, th
they are but the *ſervants* of *ſin* and *Sata*
though they conceive they ſin at pleaſur
and at their own wils; *While they promi*
them liberty, they themſelves (ſaith the A
poſtle) *are the ſervants of corruption*; *f*
of whom a man is overcome, of the ſame
is brought into bondage, 2 *Pet.* 2. 19. An
ſuch is their condition, as they have n
ſtrength for obedience to a better *La*
then the *law of ſin*; *For the carnall mind*
not ſubject to the law of God, neither indee
can be, *Rom.* 8. Take any whoſe *ingeny*
wit lies fully to one way of trading
art, he cannot naturally apply himſel
to any other, but you may diſcern muc
bungling and *unſuitableneſſe*; So in thoſ
that are naturally *ſinfull*, without an
power of Chriſt within them, they canno
frame themſelves to the wayes of Go

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but in a way of *bunglin g* and *hypocriſie*, or *meer form* of *Religion*, like them that could not ſound *Shibboleth* but *Sibboleth*. It is only *Jeſus Chriſt* the *Son*, that can make us *free*: *If the Son make you free, then you are free indeed*. And this freedom is a true *ſpiritual freedom*, both from the *dominion* or *law* of *ſin*, which is the curſe; and nature of ſin, which is the corruption. *The law of the ſpirit of life in Ieſus Chriſt, hath made me free from the law of ſin and death*: And ſuch a freedom is like *Pauls*, who would not acknowledge himſelf free as a *Roman* ſhould be, till the *Magiſtrates themſelves* came to the priſon, and pronounced his liberty: So the believer will not count himſelfe free indeed, but from *Ieſus Chriſts* own *preſence* and *command* upon his ſoul; for it is he only that brings the priſoners out of priſon.

II.

Of the reſiſtings of ſin, and ſorrowings for ſin, which are in a naturall man.

THey that are yet in their carnall or unregenerate ſtate, have certain *convictions* againſt *ſin*, from the law of their natural conſcience, wch is ſtrong enough to

reprove, but not to *reform or change* into
new creature: So as the condition of su
is a very deceiveable condition; for tho
kinde of inward woundings or remor
for sin, do made them conceive that som
better *light* or *principle* bears rule in the
then there doth, becaus they finde a co
flict sometimes, bearing the *Image* of th
spiritual warfare which is betwixt the *fl*
and *spirit* in the regenerate ones; when
all their *resistings* of sin, or *sorrowings* aft
the cōmission, is only becaus they comm
it against some inward *law* or *beam* of t
turall *glory* and *excellency* which is in t
soul, whereby it in part *condemns* and *e*
cuses its self in its conversation. This is th
the Apostle speaks on in the *Gentiles, whi*
having not the law, do by nature the thin
contained in the law, which shew the wo
of the law written in their hearts, Rom. 2.1
15. Yet this *naturall law* is but very we
in respect of any *transforming power*
hath, as the *Law of the spirit of Jesus Chr*
hath in it self. We see in a *clear frosty* nigh
though the *Moon* shines very bright, an
the *Stars* too; yet not so, but it is co
and *hard*, as if there were no *light* at all
but the *Sun* hath another kinde of *powe*
an

and *enforcing warmth* in the *beams* of it: So it is in thoſe that are enlightned only by the *law* of *nature* or *conſcience*, they are *cold* and *hard*, or *impenitent*, and have no *warmths* or *meltings* as are in the true believers or regenerate.

III.

How far many go in a formall profeſſion, and meer naturall religion, raiſed up a little by the power of the Word.

I Obſerve, they that are in their carnal ſtate, are by the power of the *Word*, and the *common light* of *conſcience* bearing witneſſe to the *law* of the *Word*, carried into a *form* of *religion*; but it is ſuch a form as is made up moſt of outward obedience and obſervations, while the *Power* and *Spirit* of *Ieſus Chriſt* is not in all their thoughts, they looking at *God* no otherwiſe then in a kinde of naturall way or notion, and ſo forming up a *Religion* accordingly to themſelves, of pleaſing and diſpleaſing, and by what *they do* or *do not*, and putting all *ſatisfaction* and *pardon of ſin*, and *ſalvation*, in things of *form* and *outward obedience*, as *Vowes*, *Covenants*, *&c. outward Reformation*, *&c.* And thus, though

though they knew God, yet they glorifie him not as God, but become vain in their imaginations, and change the glory of the incorruptible God into an image made like unto corruptible man; For *going about through* a natural knowledge or light *to establish their own righteousnesse, they submit not to the righteousnesse of God* or *Iesus Christ*. So as here we may see the danger of resting in such carnall *forms* and *convictions*, and *way* of *obedience* without the power of *Iesus Christ*; there is but a more *glorious damnation* to be got at best in them: Therfore let us breath towards the more excellent and powerfull workings of the *Spirit* of *Iesus Christ*, because all other *faith* is but a *dead faith*; which though it may *go* far in the *resemblance*, carrying *the image of something like the new man*, as the faint reflections of the Sun in a cloud, look like the Sun, but are not; and may both deceive the soul of the *person* where it is, & *of others* that judge but according to the appearance; yet there being no true spiritual life in such a soul, no *Christ formed* in such a soul, there can be neither any right *spiritual enjoyments*, nor any solid communion with God in Christ; & yet all the *changes* of the

spirit

ſpirit may ſeem to be there to ſuch a carnall *formally-deceiving heart*: There may be *repentance* or a kinde of ſorrow for ſin, as *Ahab* had; there may be a kinde of *joy* in the *Goſpel-ordinances*, as *Herod* had; there may be a kinde of *reforming*, as in the ſame *Herod*, *who did many things that Iohn taught*; there may be a kind of *faith*, as in them who *believed* in the *Parable*, and in time of *temptation fell away*; there may be a kinde of frequenting the *word preached*, as in thoſe that ſay, *Have we not eaten and drunk in thy preſence, and thou haſt taught in our ſtreets?* there may be *convictions of ſin*, as in *Felix* who trembled at *Pauls preaching*: But all theſe are not yet in the *power of Chriſt*, nor in the life of the *ſpirit*, and therefore all ſuch religion is but that of a *carnall profeſſor*, or a *ſelf-deceiver*, or *ſelf-hypocrit*, who deceives not another more then he doth himſelfe: And in a *religion* or *form of godlineſs* of this nature, there goeth alwaies a *ſpirit of bondage* or *fear* with it, which ſhewes ſuch to be *children* of the *bond-woman*, not of the *free*; for the *Son* having never made them *free*, they cannot be *free indeed*, nor can there be any of that pure *joy*

and *peace* in *believing*; ſo as the *fruits* and *ſeeming graces* of ſuch, are but like the *berries* upon the *thorn* in the way ſide, not like the *grapes* upon the *vine*; and that *comforts* are *damped* ever and anon with the workings of the *ſpirit of bondage* and *fear*, which make them like *Belſhazzer*, to be afraid in their time of feaſting, and moſt formall profeſſion, becauſe of the *hand-writing* of *Ordinances* upon the wall, or the *Law*, unto which they are yet in *bondage* upon every ſin, and falling, being ever awakened by the curſe and condemnation due to ſin: And thus like *Wandering ſtars*, and *clouds* without water, they are ever rolling up and down, and never eſtabliſhed; they are not built, on that *Rock, Jeſus Chriſt*, and other *foundation* can no man lay: And ſuch live like children, who only *wink*, and will not *ſee* that danger they are afraid on: So many of theſe they dare not look on their former lives, nor caſt up their account of ſins, nor reckon with their conſciences, for the *blood* of *ſprinkling* is not there, and without blood there is no *remiſſion*; and without *remiſſion* there is no *boldneſſe* againſt ſin, no *looking conſcience* in the face.

CHAP.

CHAP. II.

Of the Parties firſt trouble for the ſins they lived in, which is ſuppoſed to be the time of converſion, or calling, or light from Chriſt.

Queſt.

HOW came you to be troubled for theſe ſins? Was it from ſome Sermon, or ſome Diſcourſe, or reading the Word, or how?

Anſw.

It was not by Sermon, nor from any Diſcourſe, nor by reading the Word.

Queſt.

Was it by ſome ſudden accident, or rather providence?

Anſw.

Yea, by ſome ſudden accident, or providence.

Queſt.

Had you left this courſe of ſin, before this accident or providence?

Anſw.

Answ.

Yea.

Quest.

How did you leave it? Upon any strong conviction, or sleight conviction only, because you would leave sin in the generall? Or, Was your sin left by you upon some particular evill you saw in it?

Answ.

I left it, because I saw it was a sin, and I had a desire to leave what Preachers bid me leave.

Quest.

But how came you first as you thought to be convinced against this sin?

Answ.

By the accident, which was this; Going to reprove one of a particular sin, whom I had said in a rash word I would never reprove again, and at the instant, an horrour and trembling fell upon me, and then my course of sinning came into my thoughts.

Quest.

How came your trembling first upon you? Upon the breach of your Word, or upon the thoughts of your living in sin?

Answ.

First, upon the breach of my word; then, that

that was taken away, and the other only of my living in ſin remained.

Queſt.

Did you open your minde to the party that you went to reprove?

Anſw.

Nay, but told the party they were undone, and they had undone me.

Queſt.

What did you in your trouble of minde?

Anſw.

I ran up and down, and could not reſt, but thought my ſelf undone, and was as it were diſtracted in my ſelf.

Queſt.

How long did you conceal it?

Anſw.

It was a year before I revealed it.

Queſt.

Were you not quiet ſometimes in conſcience?

Anſw.

Yea, I thought my conſcience quiet divers times in that year, and ſometimes I wondered in my ſelf at my trouble; then on a ſudden it came upon me again.

Queſt.

Did you not in this year apply your ſelf much to Sermons?

Anſw.

Answ.

Yea, but not with delight; I was even loath to hear.

Quest.

Why were you loath to hear? Was it through fear to be more wounded by Sermons, or from some carnall slothfulnesse in you?

Answ.

Nay, for I thought every Sermon would rise in judgement against me; yet I was in a sad condition in that, even in a strait betwixt hearing, and not hearing: for if I did not hear, I was afraid that I contemned the Ordinance; and if I did hear, I was afraid of judgement.

Quest.

How came in the trouble or terrour upon you when it came in? Through much thinking of living in sin, or how?

Answ.

It came in suddenly, and very violently, when I would not have thought of my former life.

Quest.

Would you not apply your self much to company, or businesse, to put away such thoughts?

Answ.

Yea, I would do in that kinde, what I could

could to put them from me.

Queſt.

What ſpirituall courſe did you take then?

Anſw.

I ſought much by prayer, that God would comfort me, that I might not reveal my condition.

Queſt.

Whether had you any ſtrong perſwaſion to reveal your condition?

Anſw.

Yea, very ſtrong.

Queſt.

Were thoſe perſwaſions ſudden, or ſome continued ſetled perſwaſions?

Anſw.

They were not ſudden, but continued upon conſiderations with my ſelf, that I could not in my ſelf be ſatisfied.

Queſt.

Did you then reſolve to reveale your condition?

Anſw.

Yea, but when I came to Preachers, I went away oftentimes, and did not reveal my ſelf; nay, I could not, it went ſo againſt my heart, and temptations of fear. and ſhame were upon me.

Queſt.

Queſt.

But When you deſired to reveal your ſelfe, Was it upon thoughts to get ſomething of advice from them in the generall to allay your trouble, or that you might receive ſome ſoul-ſatisfaction, and true ſpiritual comfort?

Anſw.

One main thing, I am ſure, was to get ſome ſoul-ſaving-comfort, and partly in reſpect of ſome other concerned with me.

Queſt.

When you came to deal with the Preacher you came to, What deſires had you towards Chriſt as you remember?

Anſw.

When I came to them, I would have done any thing, and deſired that they would preſcribe me any meanes that I might finde Chriſt.

Queſt.

How did you finde your ſelf for the time after you had revealed your ſelf? In What diſpoſition to the means of grace?

Anſw.

I had an earneſt deſire after ſalvation, and I was very much afraid of ſin; I could neither think, nor ſpeak, nor do, but in fear of ſin; nor me thought could I be content with

with deſires after *ſalvation*; but I earneſtly deſired after *holineſſe of life*, and *doing the will of God.*

Queſt.

When you did reveal your ſelf to ſome Preacher, what did he ſay to your condition?

Anſw.

He ſaid, he made no queſtion but it was an happy condition, becauſe God had revealed my condition to let me ſee my ſin.

Queſt.

What courſe did he bid you take?

Anſw.

He bid me be humbled for ſin, and pray, and ſet me upon duties; but I heard not any thing of Chriſt ſpoken yet.

Queſt.

What did you ſay to this?

Anſw.

I objected I could not pray.

Queſt.

What ſaid he to you then?

Anſw.

He asked me if I could not *deſire to pray*, &told me *my deſires to pray were praiers*; he told me *Ezekiah* could not pray but *chatter*, and yet it was accepted; he told me of the *Publican*, who ſaid, *Lord be merciful to*

me a ſinner; and asked me if I could no ſay ſo much.

Queſt.

Did not theſe ſatisfie you?

Anſw.

Nay, theſe did not ſatisfie me; for tha Scripture was in me, *Theſe people dra neer to me with their lips, but their hear are far from me*; and me thought my hear was not as it ſhould be, nor ſpiritua enough.

Queſt.

It ſeems then you were not ſatisfied wit that he ſaid?

Anſw.

Yea, for I asked him how I might know my deſires to pray were for Gods glory a ndnot my own ends.

Queſt.

What anſwer did he make to you?

Anſw.

He ſaid, by the conſtancy of them.

Queſt.

What did you ſay to that?

Anſw.

I anſwered, ſometimes I had ſome de ſires, ſometimes cold deſires, ſometimes no deſires.

Queſt.

What did he ſay then? *Anſw.*

Anſw.

He ſaid, deſires were not alwayes alike, ſometimes flagging; but becauſe I did not reſt in not deſiring, therefore he ſaid, my deſires were conſtant.

Queſt.

Were you not ſatisfied with that anſwer?

Anſw.

Nay, for I thought I muſt have more then deſires, I muſt have endeavors; I thought deſires were nothing, but ſometimes I had no deſires.

Queſt.

What ſaid he then?

Anſw.

He asked me if I had a deſire, that I might deſire; that was a ſtay to me a little, but it would not hold.

Queſt.

What elſe did he bid you do?

Anſw.

He bid me repent and be ſorry for my ſin.

Queſt.

Could yo unot be ſorry?

Anſw.

Nay, I could not be ſorry for a ſin as a ſin againſt God, I thought; but for fear of *hel* and *damnation*, which I thought was a

legall

legall ſorrow, and *ſlaviſh terrour*, which *Iudas* and *Cain* had.

Queſt.

What ſaid he to that?

Anſw.

He ſaid, ſorrow for ſin might go with ſorrow for puniſhment, as *David* ſaith, *I am afraid of thy judgements.*

Queſt.

What did you ſay to this?

Anſw.

I ſaid, *great ſins ſhould have great ſorrows*: my ſins which had been a great part of my life, I did not ſorrow enough for them.

Queſt.

What ſaid he then?

Anſw.

He told me of that place of the *Corinthians: Yea, what fear, yea, what indignation, &c.* And asked me if theſe were not in me; I anſwered him as I did before, Yea, theſe were in me; but I queſtioned the truth of them.

Queſt.

What did he then?

Anſw.

He bid me try further.

Queſt.

Queſt.

And what did you upon further triall?

Anſw.

I found I could ſorrow more for outward things, as for the horrors of *hel*; but I had not ſuch a ſorrow as ſhould be in *Gods children*, as brokenneſſe of heart, and meltingneſs of heart.

Queſt.

How did other of the Preachers you went to, deal with you?

Anſw.

Others bid me be ſorry for my ſins, and lead a better life, and made no queſtion but my condition was happy.

Queſt.

Could you not fall then upon ſuch a courſe as they bid you, and be contented?

Anſw.

I did deſire to enter upon ſuch a courſe, but I could not pray, nor I could not repent, nor I could not walk in ſuch a courſe.

Queſt.

But did they not talk to you of believing?

Anſw.

Yea, they ſaid I muſt labour to believe, and that Chriſt *came into the world to ſave ſinners*, and *ſuch were ſome of you, but ye are*

waſhed,

washed, and ye are cleansed: But this their urging me was not at first, but a good time after they had bidden me to repent and be sorry.

Quest.

Did all say to you you dealt with to this purpose?

Answ.

Nay, one bid me beleeve meerly in Christ. I asked him how I could beleeve; he told me, *Christ came into the world to save sinners*, and I was bound to believe, because I was lost in my self, and saw a need of Christ.

Quest.

Did he not bid you seek for qualifications or conditions first in your self?

Answ.

Nay, I might kindle sparks, he said, and lie down in the spaks of my owne kindling.

Quest.

When they did apply promises to you, why could you not lay hold of them?

Answ.

I thought I could not, I was not conditioned for the promise; for there was such conditions in them, as I could not find.

Quest.

Queſt.

Did you not ſee any need of Chriſt?

Anſw.

Yea, but it was I thought rather for my ſelf-ends, then for love to Chriſt. One asked me, if I could be contented without Chriſt, if it were poſſible that I had my ſins pardoned, and peace of conſcience, and not have Chriſt: I anſwered, I did not know.

Queſt.

But after all theſe proceedings, and ſoul-conflicts, which I perceive you had, and your dealings with many concerning your condition: How came you to that aſſurance of your calling and the ſpirit, as you were once perſwaded you had?

Anſw.

I ſhall relate unto you my experiences which I had (as I was then aſſured on) of my calling.

Firſt, when I was minded to make away my ſelf for my ſin, the Lord ſent into my minde this word, *I have loved thee with an everlaſting love:* Ah thought I then, hath *God loved me with ſuch an everlaſting love, and ſhall I ſin againſt ſuch a God!*

Secondly, I had many doubts and fears, but

but through the ſtrength of Chriſt I ove
came all: Theſe doubts and fears aro
from the examination of my ſelf how
could finde the work in my ſoul agree
ble to that teſtimony; for I was much
fraid of being deluded.

Thirdly, the promiſe in *Iſay* 55.
did ſtay my heart, and Chriſt in my pa
taking of him in his Ordinances did ſwe
ly witneſſe, and exceedingly, that he w
my *Chriſt*.

Fourthly, I went on for ſome time
of joy and of comfort, upon theſe pr
miſes, and another I had, *Fear not, I will
with thee, I will never leave thee, I will n
ver forſake thee.*

Fifthly I vvas in fears again, that I cou
not pray, but I had a promiſe, *I will fulf
the deſires of them that fear me:* Theſe, an
many more, were my grounds and evide
ces, which I thought were right then whe
I had them.

Sixthly ſometimes in hearing the Wor
Chriſt did witneſſe to my ſoul, yet but ſe
dom.

But, O how I did ſtrive againſt th
work, as I thought, of my *being called*, t
put away all promiſes of mercy from me

I may juſtly ſay, *The Lord ſaved me whether I would or no.*

Sometimes I was dead and could not pray, ſometimes very much quickned and ſtirred up, and I could powre out my ſoul in much ſorrow and remorſe for ſin. O me thought I could ſpend a whole night in praying for what my ſoul wanted!

That which I much deſired in prayer, was ſtill that my ſinful ſoul might be healed of ſin; and that running iſſue of ſin that ran and ceaſed not, might be ſtopped.

Yet in this my time, and thoſe dayes, I ſeldom deſired pardon of ſin till I were fitted for mercies: But now I ſee we are pardoned freely, I cannot even now but ſay this. O reſt not therefore in your own duties, leſt you periſh in the ſparks you kindle, as I had almoſt done.

I obſerved a good providence of the Lord to me, in providing me ſtill many Chriſtians to complain to in this my Condition.

OBSERVATIONS on the former *Discourse.*

I.

Of the Preachers several dealings with this Party to settle them, and not in a way of beleeving first.

I Observe, That now this soul questioning the truth of all their assurances, the labour to perswade it to faith or beleeving upon a ground of Sanctification in themselves, which hath no *evidence*, nor for the present can bring any *demonstration* to the spirit: for Satan, and the Parties own *suspecting heart*, will not let them beleeve any *truth* in that which they have found so *faulty*: As for instance, a man that hath had cause to be jealous of his wife, and hath seen some miscarriages, all the friends she can make are not able to satisfie and take away all grounds of fear and jealousie from him by their perswasion, but he will still suspect, becaus he once had some real ground, and unlesse they can take away the

the

they cannot perſwade him to that: So in that ſoul where there hath been real failings, and a ſpiritual diſcerning of its own *unrighteouſneſſe*, all the perſwaſions of others cannot make it have any good opinion of it ſelfe, nor perſwade it of its righteouſneſſe, unleſſe they can take away that *unrighteouſneſſe* and *ſin*, and make it to be no *ſin*, and no *unrighteouſneſſe*; For the ſoule which is only troubled for ſin, muſt be ſetled upon ſome thing which is not ſin; and upon a *righteouſneſſe*, either in it ſelfe, or ſome other, or there can be no ſettlement, peace, or comfort in that ſoul: And yet this is the common way of dealing with *ſouls*, and bringing them up into aſſurance, as thus, Repent and pray, and live an holy life, and walk according to the law of God: and if they anſwer, they cannot doe thus, *O then*, ſay they, *can you not deſire to pray and repent?* and if they ſay they cannot deſire. *O but then* ſay they, *can you not deſire that you may deſire?* And thus they winde them up by acts of their own ſpirit, and run them out to the end of their own workings; when alas, theſe deſires of deſires, and the ſpinning of ſuch fine threds in divinity, are not ſtrong e-

enough to binde up a broken ſpirit. Th
is but the broken work of a ſoul; for ho
many have deſired to enter in and ha
not been able? Nay, Who is there not th
have a deſire? All the World of comm
believers are carried on by this princi
of a deſire. We ſee now the vanity of
reaſonings with a ſoul troubled for ſin, a
queſtioning the truth of the *ſpiritual* w
in themſelves: Such kind of arguing m
give ſome *hints* to the ſoul that hath t
Spirit of God in it, and ſome *ſpiritual a*
ings, to pacifie and perſwade it a while, b
cauſe it findes ſomething in it ſelf agre
able to ſuch a diſcourſe; but theſe are t
narrow and weak to bear up the burd
of ſin, and legal terrors; like the botto
and point of a top, which being ſo ſma
may for ſome time that it is in moti
bear up the body of the top as we ſee
when the motion is done, the top f
having nothing proportionable to ſu
port it: So the ſoule turns upon ſo
hints of *comfort* a while, but flattens aga
And this is the furtheſt and ſtrongeſt ſat
faction the diſcourſe of ſuch Divines c
give; yet I deſpiſe them not in this lig
they have, ſo they contend not againſt t

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more glorious *light* of *truth*, but the Lord (if he pleaſe) reveal more unto them: But you will ſay, how will you deal then with a ſoul thus puzzled, and queſtioning? I anſwer, I ſhall not dare to place them on any bottom of their own righteouſneſſe, or to ſatisfie themſelves by ſomething only in themſelves; that were to take the *diſeaſe* for the *Phyſitian*, and to give them no *oyntment* but *blood* of their own *wound* to *heal* them; nor ſhould I take that other way which many do that are of this legal ſtrain too, as to apply *promiſes* to them firſt, which many times in ſtead of drawing the *ſoul* to Chriſt, puts it further off, bringing ſome *conditions*, which the ſoul queſtioning in themſelves dares not meddle with before it be prepared by Chriſt and his freeneſſe. But you will ſay what way will you take then? I anſwer, That way which the Scriptures reveale to me: Firſt, the laying down, and eſtabliſhing, and bringing forth a perfect righteouſneſſe, even the righteouſneſſe of Chriſt, and then ſhewing forth the way of common right and intereſt to this righteouſeneſſe, which is contained in the freeſt promiſes for bringing ſouls to cloſe with,

and partake of this perfection, and righteousneſſe; more plainly thus, *Chriſt crucified* is the *foundation*, and *corner ſtone*, and *rock* for ſinners. The *righteouſneſſe* of this *Chriſt* is every way perfect and compleat this *righteouſneſſe* is that which hath taken away the *ſins of the world*, ſo as no *ſin* now to be ſatisfied for, nor no *new righteouſneſſe* to be wrought by any for *ſalvation*; only, all that will be ſaved are to *believe* their *intereſt* and *right* in this *righteouſneſſe*, and already *purchaſed ſalvation*. And for the way of coming by a *right*, or *purchaſing* an *intereſt* in this *righteouſneſſe* or *ſalvation*, it is held out without *price* or *works*, in the freeſt, cleareſt promiſes of ſalvation to ſinners, only for taking and receiving, & believing in, all being wrought to our hands. So as this is as good a ground for *one* to *beleeve* on, as *another*, without exception: and in this way of ſalvation to *beleeve* is life eternal, and not to *beleeve* is condemnation, *He that beleeveth hath eternall life*, and *he that believeth not is condemned*: and this being a Scripture-way, I would leave the ſoul upon theſe *principles*, & under this Commandment, *Believe on the Lord Ieſus Chriſt*: for *this is the Commandment*

mandment, that ye beleeve on his Son, &c.

But you will ſay, what if a ſoul anſwer, *I cannot beleeve, I am not elected?* I ſhall anſwer then to ſuch a ſoul, thus, You are bound to *beleeve*, becauſe it is a commandment, and you are not to make an *objection* from *election* or *reprobation*, againſt your *beleeving*, for that were to ſet one part of the *truth* againſt the other: And thus you miſinterpret both God and his Word.

But you will ſay, How if a ſoul anſwer, *I cannot beleeve for all this?* I anſwer, This being a *Scripture-way*, and the *cleareſt way* revealed to *ſalvation*, I ſhall commend ſuch to the Lord, who is the *only author*, and *finiſher of faith, Heb.* 12. 2. And for eſtabliſhing ſouls upon any works of their ovvn, as a vvay, means, or ground of aſſurance, as that upon ſuch a meaſure of repentance or obedience, they may beleeve by, I dare not deal in any ſuch vvay of our own *righteouſneſſe*, becauſe I finde no *infallible mark* in any thing of our own *ſanctification*, ſave in a lower way of perſwaſion, or motive. I finde in the Old or New Teſtament ſcarce any *beleever* that ſtood the ſureſt, but they had ſome cauſe through ſin and corruption, and that unregenerate

law

law in their *members* to ſuſpect their *righteouſneſs*, as *David*, and *Peter*, & *Paul*, &c. And likewiſe the ſtream of the Word runs all againſt our own righteouſneſs. But you will ſay, What are all the divers Scriptures which ſet us upon *trial* and *examination* of our *faith* and *works*? I anſwer, There is another kinde of *analogy* and *rule* to interpret theſe by, more principal, and not of aſſurance for ſalvation. Theſe are rather *marks* for others then *our ſelves*, to know us by; as in the *Epiſtles* of *John* and *James*, *&c.* And for thoſe other *few* Scriptures they are rather to be interpreted to the teſtimony of the Spirit of God witneſſing and perſwading, then to the mixt, ſpiritually carnal works of our obedience and holineſſe, which can give but a mixed act of aſſurance at the beſt, being of a mixed nature of fleſh and ſpirit. But you will ſay, What way of aſſurance will you commend to a ſoul thus troubled? I anſwer, Chriſt in the word and promiſe to believe in for aſſurance. This was that way the *Lord* himſelf commended to his *Diſciples*, as to *Peter*, when he knew he ſhould deny him, and fore-told him of it, and knew how it would diſcourage him, and wound him;

him; yet he puts not *Peter* to this courſe, ſaying, *Peter*, thou art an *holy obedient loving Apoſtle*; remember this to comfort thy ſelf under thy *denial*, But he ſays, *Peter, I have prayed for thee that thy faith fail not.* And thus he baid him, in an incouragement from a word or promiſe to beleeeve by, and not from any *thing* in *himſelf*; and ſo to his *Diſciples* when he was to leave them, he laid them not in aſſurances thus, O my diſciples, though I am from you, yet ye have been thus and thus penitent, humble, loving, obedient; and let this be your ground and aſſurance when I am gone: But he layes in words and promiſes, *You believe in God, beleeve alſo in me; I will ſend the Comforter*, and I *will ſee you again*: and theſe are the grounds for their aſſurance to beleeve by; and this was *Abrahams* way, *he believed the promiſe in hope againſt hope*: And ſo all that walk *in the ſteps of the faith of our father Abraham.*

II.

The unſtableneſſe of ſuch as are not converted in a pure Goſpel-way.

I obſerve, that the calling and converſion

which souls have in a legally-Gospel-wa
not from a pure and clear apprehensio
of *Jesus Christ* revealed in the *Gospel, C*
venant, or *Promises*, though there may b
truth in such a *calling*, and *Christ receiv*
yet the *manner* being not in the *way*
pure Gospel-dispensation, the soul may
exceedingly *puzled* and *perplexed*:
though *Christ* may be *truly* there, y
being not in a *Gospel-form*, but a *legal*, t
soul may mistake, and lose the knowled
of *Christ*: as when Christ was in the hab
of a Gardiner, *Mary* knew him not, an
when he walked with the two Disciples
Emaus, they knew him not. And thus m
ny under the *Law*, though they had *Chri*
as truly then as now, yet not in that *form*
nor *manifested in the flesh*, and the *fr*
Promises, as now: And *Christ* observes thi
to his *Disciples*, *Ye beleeve in God*, says he
implying how their *Faith* was more car-
ried out to *God* as then, than to himself:
and therefore he adds, *Beleeve also in me*,
that is, Now let me manifested in the
flesh, be the truth whom you beleeve.

III.

III.

The ſeveral ways which the Lord makes uſe on to ſalvation.

I obſerve, That the Lord doth improve many *waies* and *means* to bring a ſoul under the *power* of the *Goſpel*, as ſeveral *accidents* and *occaſions*, though thoſe things are not properly or principally to be called the *miniſtery of Chriſt*, or the *Goſpel-ordinance* for revealing *Ieſus Chriſt*; but they are like the *Chariot* in which the *Eunuch* rid, which was only an *outward accommodation* to his receiving *Chriſt*, but the *proper* and more immediate means, was the *Book* of the *Prophets* which he had with him in his *chariot*. We ſee *Paul* was by a *ſudden accident* brought into a way for the *Goſpel* to have the free paſſage to his ſoul; nor did that *accident* or *occaſion* ſerve as the *means* of his receiving *Chriſt*, but *Ananias* was ſent to him, the *means* inſtituted by the Lord to be a way of conveying the power of *Chriſt* upon his ſoul. *Faith cometh by hearing*, and the *Goſpel* is that *Power of God unto ſalvation*; and the *Spirit* comes by the *preaching of Faith*.

IV.

IV.

The want of pure Gospel knowledge in Iesus Christ, is the cause of many distractions in believers.

I observe, when the Lord sends the *Light* of *Iesus Christ* into a *soul* that hath formerly been in *darkness*, and in the *shadow of death*, then it begins to see its *corruptions* and *lusts*; and if there were any *master-sin* or *chief-sin* which had *dominion*, as *lust* in some, *pride* in others, *revenge* in others, *worldly-mindedness* in others, then the *soul* presently is *pricked* upon the discovery of that, and there is a *remorse* and *perplexity* in the *soul*: They in the *Acts* after *Peter* had laid open their *sin* of shedding the *blood* of *Christ* were *pricked* to *the heart* for it, and were inwardly troubled, and wounded, saying, *Men and brethren what shall we do?* And if there be not a *clear understanding* of *Iesus Christ* and the *Gospel*, the *soul* thus *wounded* will groan under many *legal convictions*, and the *soul* will hardly distinguish its condition from a worse or more miserable, even that of sorrowing under the *power* of the *Law*.

Had

Had not *Peter* been aſſured of the *love* of *Chriſt*, and had his word *that his faith ſhould not fail*; his *tears*, and *Iudas ſorrowing*, had been all of one *colour* and *kinde*, to the preſent and not clearly *enlightned* apprehenſion; as *Ioſeph*, who till he had opened himſelf to his Brethren, was miſtaken by them for a cruell and a harſh Governour; but when they ſaw it was their brother *Ioſeph*, O what meltings and embracings were then amongſt them! Many a ſoul convinced by that *Spirit* which *Chriſt* hath ſent to *reprove the world* of *ſin*, walks ſadly under the *wound* or *burden*, not knowing the nature or condition of ſuch a ſpiritual wound; and many *Preachers* like ſome *Chirurgions* who keep their *Patients* from healing too ſoon, that they may make the cure the more admired, do accordingly keep ſuch *ſouls* with their *wounds* open; and if they powr in any thing, it is rather *Wine* then *Oyl*, rather ſomthing of the *Law* then the *Goſpel*; ſo as they are not only long in *healing* and geting *peace* through *Ieſus Chriſt*; But they carry a *ſcar* with them ſtill, and are as it were lame in their *conſciences* a long time after, like ſome poor *Patients* that have had

had as much of the *sound* flesh cut away a
the *rotten*, and so have been healed, though
but to a *bodily infirmity* all their life time.
All this is for want of the knowledge o
the Spirit of *Adoption* being in such a *sou*
and the spirits workings in the cleer a
prehensions of *Christ*, (as it is not enou
to enlighten the world that there is a *Su*
but there must be a cleer body of *Air* fo
this *Sun* to shine through) and of the *a*
plication of *Gospel-promises*, of *perswadi*
to *faith* and *beleeving* in *Iesus Christ* fo
the pardon of sin, which settle, and assur
and establish a soul more; and the *ligh*
that comes in through such *Gospel applica*
tions, and *power*, will exceedingly *melt*
soul, and *wound a soul*: But they are th
Woundings and *meltings* of *love*, and th
Spirit of Adoption, not of *fear* and *bondage*
but of *power*, *love*, and of a *sound mind*.
Mary wept, and washed *Christs* feet; *Pe*
ter wept bitterly, not in fear but in love;
witnesse her Box of Ointment, and *Peter*
profession, *Lord, thou knowest I love thee*.
The passions which this *Gospel-way* works
in the soul, are such as bring *inlargements*,
and *flowings*, and *powrings* out of *Spirit*:
But the *passions* which the *Law* works
bring

bring in a *ſtraightning*, a *contraction*, or *gathering* up or *narrowneſs* into the *Spirit*; and therefore it is called *bondage* and *fear*.

V.

The opening Ieſus Chriſt in the Goſpel, is the beſt and ſureſt way to deal with ſinners.

I obſerve, They that are *wounded* for *ſin*, and are *enlightned* to diſcern it, and are ſo wrought on by the *Spirit* as to feel and be ſenſible of it, being taken into *covenant with God in Chriſt*, and their *ſtony heart* taken out, and yet dark in the *purer conceivings* of the *Goſpel*, ſuch are ready rather to put away *Goſpel-promiſes* then receive them, and imagine themſelvs rather in fitneſs for *judgement*, then *mercy* or *grace* And then if Preachers run to the *Law*, in their dealing with ſuch ſouls for their thorow *humiliation*, as they ſay or pretend, & not to the *Goſpel*, and *faith* in *Ieſus Chriſt*, they bring *fire* and not *water* to quench them, and ſo kindle them the more, and ſetting the everlaſting burnings of the *Law* before their ſouls, put them all into a ſpiritual *flame* and *vexation*. *Nathan* dealt otherwiſe

wise with *David*, though under the *Old Testament*, where there was more priviledge for the Law, 2 *Sam.* 12. 13. *I have sinned* (saith *David:*) *The Lord hath put away thy sin* (saith *Nathan.*) This is, as *Solomon* saith, *To give strong drink to him that is ready to perish, and wine unto those that be of an heavy heart*, Prov. 13 6 *If any one sin*, saith *Iohn*, *we have an advocate with the Father, Christ Iesus the righteous.* Here is *Gospel* applied to the very *sin*, and the *Physitian* brought home to the *sick*, and *Jesus Christ* brought to the very gates of a groaning spirit.

I know the Divinity of some former ages to these present times, made up al their receipts for a distempered *soul*, of so much *Law*, and so much *Gospel*, and usually but a *grain* or *dram* of *Gospel* to a *pound* of *Law*; not being then clear enough in *judgement* to unmingle things which *Antichrist* had confounded and put together, as the *two Testaments*, and *two Covenants*, and not rightly discerning Christs manner or way of preaching, and the Apostles, both in their holding forth *Law* and *Gospel*. Now we know that the Apostle saith, Received ye the *Spirit* by the preaching of the *Law*, or the preaching of *Faith*? *Gal.* 3.2.

And

And therefore they that would make the *Law* the miniſtery of *life*, and of the *ſpirit*, are not of ſuch a ſpirituall diſcerning as the Lord hath now reveal'd: and ſuch put a ſoul upon a legall method of *converſion*, or comming to *Chriſt*, Firſt they muſt be kept ſo long under the *Law* for *humiliation* and *contrition* and *confeſſion*, and then brought to the *Goſpel*, as many Books and Teachers do: when as the *Law* is not of any *power* to infuſe ſuch gracious *paſſions* into the ſoul, as the *Goſpel* calls for. *Bleſſed are they that mourn, and they that are poor:* But this is not the mourning ſpirit under the *Law*, nor the poor ſpirit under the curſe of the *Law* for ſin; but the *Goſpel mournings*, and *Goſpel poverty*, even *mournings* of *love*, like the *groanings* of the *Turtle*, *Cant.* 2 12. If they be only ſuch as the *Law* brings forth, and preſſes the *ſoul* into, they are no better then the *contritions* of *Eſau* and *Judas*; but if they ye ſuch as the *Law* or *Spirit* of *Ieſus Chriſt*, or the law of *life* works in the ſoul, then they are of a more ſpirituall and precious nature; but this is from the *Goſpel*, and the preaching of *Faith*. What *Law* did *Peter* preach to *Cornelius*, or *Philip* to the *Eunuch*, or *Ananias* to

Paul,

Paul, or *Paul* to the *Iailor*, and his *houſhold*
but only *Ieſus Chriſt*? nor can you finde th
Law, I mean the *Law* in its *form* or *Cov*
nant, preached, but to thoſe that were u
der the *Law*, and pretended to ſtand b
the *Law*, and to ſet up a *righteouſneſs* b
the *Law*, as the *Phariſees* and *Iewes*, &
Though in all this, I eſteem no leſſe of th
Law then any other, as it was a *Law* t
the people of *God* under *Moſes*, and ha
ſomething of the *Image of God* in it: b
now we are under a better *Law*, a mo
excellent Law, and a more *ſpirituall Co*
mandment. Even that *Law* which was but
few ſingle beams of *righteouſneſs*, even t
but a decalogue of righteouſneſs: yet no
in the *Goſpel*, the *righteouſneſſe of God*
brought forth in more *glorious* and *ſpi*
tuall Commandments, and for *ten*, there a
ſcores; and with this *righteouſneſſe of Go*
the *righteouſneſs of Chriſt* is brought forth
which makes the condition of Gods peo
ple a bleſſed condition, ſo as they ſtan
righteous now in all their obedience to th
righteouſneſs of *God*, which is the mor
pure, tranſcending, and excellent *Law* o
the *Commandments* of the *Goſpel*, or th
more perfect *rule* of the *righteouſneſs*
Go

God in the *righteouſneſs of Chriſt* ; ſo as the New Teſtament is both the Law and Goſpel, or the Righteouſnes of God and Chriſt more excellently manifeſted. *Do we therefore make void the Law by the preaching of Faith? Yea, we eſtabliſh the law, Chriſt being the end of the law for righteouſneſſe.*

VI.

A further opening of the doubtings of a ſoul not clearly diſcerning the power of the Goſpel.

I obſerve, A ſoul that is not informed by a pure Goſpel-light, nor apprehends not clearly the way of Faith, of Chriſt, and the Promiſes, and the glory of the New Teſtament is ever unſetled, unſtable, ful of fears, doubtings, diſtractions, queſtionings; and the more ſuch a ſoul is reaſoned with concerning their condition, the more they queſtion the truth of every *ſpiritual Working* in them ; and this comes from the power of the Law ſtill upon their conſciences, which is more powerful to convince or accuſe them, then the Goſpel is to excuſe or acquit them, having more of the

mini-

miniſtery of *condemnation* before them, or in their ey, then of the *miniſtry of life*, and *Ieſus Chriſt*; and Satan he takes advantage of their legal *condition*, and ſtirs up *jealouſies* and *doubts*, and ſo much as there is of *legal apprehenſions*, ſo much there is to hinder the *bringing* in of the *Kingdom of God* into the ſoule, which is not only *righteouſneſſe*, but *peace* and *ioy*: and therefore under the old Teſtament, where they ſaw the *blood of Chriſt* only through the blood of Buls and goats, & heard the Apoſtles a far off in the Prophets, & were brought to the mountain that ſmoaked, they lived in much bondage, and being under the Law till the *fulnes of time* that the ſeed came, were like ſervants, though they were heirs too, the *heir* as the Apoſtle ſaith, then *differing nothing from a ſervant, tho he was lord of all*.

There is nothing but the taking in of the Law, & accuſings or condemnations of it, which can trouble the *peace* and *quiet* of any ſoul; for *where there is no law, there is no tranſgreſſion*, and where there is *no tranſgreſſion*, there is no *trouble* for *ſin*, all troubles ariſing from the obligement of the Law which demands a ſatisfaction of the ſoul for the breach of it, and ſuch a ſatisfaction

faction which the ſoul knows it cannot give, and thereby remains unquiet, like a debtor that hath nothing to pay, and the Law too being naturally in the ſoul, as the *Apoſtle* ſaith, the *conſcience* accuſing, or elſe excuſing: It is no marvel that ſuch ſhould be troubled for ſin, and unpacified, the law having ſuch a party and ingagement already within them, which holding an agreement with the Law in *Tables* or *letters* of *Stone*, muſt needs work ſtrongly upon the ſpirits of ſuch as are but *weakly* and *faintly enlightned*, and are not furniſhed with *Goſpel* enough to anſwer the indictments, the convictions, the terrors, the curſes which the Law brings; therefore all the power of Chriſt, & the Goſpel, is to be applied to raiſe up ſuch ſouls from under the power of thoſe *ſtones* and *burdens* which the Law would *roll* upon them: Such are to have more Goſpel then ordinary applyed, becauſe they have ſo much Law naturally within them; ſuch are to know, they are not now *under the Law*, *but under Grace*; and *the Law hath no more dominion over them*, and *they are dead unto that Husband*, and they are now upon a *new foundation, Ieſus Chriſt himſelf being*

being the chief corner-ſtone; and we ſhou
ſay to ſuch, let not *your hearts be troubl*
ye *believe* in *God, beleeve* alſo in *Jeſ*
Chriſt.

VII.

The working of the Spirit of Chriſt in a ſoul, though not ſo clearly enlightn

I obſerve that in a ſoul though *lega*
enlightned, or *receiving Chriſt*, yet the
are certain *Goſpel-workings*, whereby
will appear that *Jeſus Chriſt* is there.

1. There is a *cloſing* or *faſtning*, or *cl*
ping about *Chriſt* in the *Promiſes* of t
Goſpel, eſpecially ſome of the freeſt a
fulleſt of *Grace*; for ſuch ſouls can onl
finde ſome freedom of going out to *Chri*
in them, as ſome who delight moſt in me
of eaſieſt and hearty behaviour, and ca
ſooner make a friend of them then any o
ther; and if there be but any *promiſes* with
the *leaſt condition* of *repentance*, *&c.* they
dare not meddle with ſuch, ſuſpecting
themſelves not enough prepar'd for them,
and ſuſpecting the *promiſes* like ſtranger
of too narrow behaviours for them to be
familiar with, like ſome modeſt homely
Maid

Maid that is unwilling to go abroad into company of greater quality then her ſelf, leſt ſhe ſhould not be well thought on, or received as too mean or ill-bred for their ſociety: So are the ſouls of ſuch as cannot *cloſe* with the *conditional promiſes*.

2. There is in ſuch, ſome *breathings* of ſoul to God, ſome *flowings out* of Spirit, ſome *meltings* of heart in prayer and diſpoſitions, like a birth newly quickned, where there are many motions of life; ſo where Chriſt is new formed; like a Lock in tune, where there is in every wheel put turnings and ſtirrings. *My beloved*, ſaith the Spouſe, *put in his hand by the hole of the door, and my bowels were moved for him. I roſe up to open to my beloved, and my hands dropped with Myrrh, and my fingers with ſweet ſmelling Myrrh upon the handle of the lock.*

3. There is in ſuch, a ſecret working againſt *ſin* and *luſt*, or *corruption*; the *ſpirit* that is come in, is a *pure*, a *clean*, an *holy ſpirit*; and all the *motions* and *operations* of it, are to make the *ſoul* and *body clean*, and *ſpiritual*; as they that are of a *neat* and *finer diſpoſition*, they will not live in a room unſwept, and ungarniſhed: *I have put of my coat,*

coat, saith the Spouse, *how shall I put it on*
I have washed my feet, how shall I de
them? And *he that hath this hope*, saith t
Apostle, *purifieth himself, even as he is pur*
and having received such *promises*, the
will be a *cleansing themselves from all*
thinesse both of flesh and spirit: What co
munion hath light with darknesse?

4. There is in such, some acts of Co
munion with *God* in his several *Ordinan*
and with the Spirit, and Christ; such
finde a power and efficacy, a relish
sweetnesse, a stirring and awakening in
Word preached, in *prayer*, in *spiritual co*
rence, in every *Ordinance*, which others th
are yet meerly *carnal*, do not experienc
though it fares often with such, as wi
Samuel when he was *young*, and the *L*
called him; he thought it had been *Ely* th
had spoken, he was not acquainted wi
the voice and speakings of the Spirit, or
God: so, the souls of such know not th
Word nor Spirit in their souls many time
the voice of Christ is not heard for th
voice of *Moses*, nor the voice of Grace fo
the voice of the Law; and they know no
when the Lord breaths or comes as *Elia*
whether in the *winde*, or in the *fire*, whe

as he is in the *ſtill* and *ſmall voyce* of the *Goſpel*; there are many things which hinder ſuch in their *diſcernings* and *perceivings* of the *Spirit* of *Chriſt*; not only things without, as the *Law*, *&c.* but ſomething within, the *Paſſions* and legalneſſe of their *own ſpirits*, which troubles both their *ſpiritual hearing* and *ſeeing*; and that makes many ſouls *walk* ſo little in the *Spirit*, and be at ſuch a loſſe in their *Communion* with *God*; and all this is for want of bringing the *ſoul* more out into the *glory* of the *Goſpel*, being called the *Miniſtration which exceeds in glory*, till *with open face they behold as in a glaſſe, the glory of the Lord*; Which *glory* would exceedingly force away the *darkneſſe*, and *clouds* of *ignorance*, *fears*, and *doubts* from the ſoul, which like *ſmoak* ariſes from the *fire* and *kindling* of the *Law*, in weak believers: We know *green wood* with any *fire* in it will ſet all the room on a *ſmoak*; ſo *beleevers*, whoſe *ſpiritual Principles* are but *green*, and have any *ſparks* of the *Law* and the *curſe* for *ſin* kindling in them, will be fuller of *ſmoak* then *light*, therefore they are called *ſmoaking flax. I will not quench the ſmoaking flax.*

Chap. III.

Of the Parties falling into the ſa ſins in ſome meaſure, which t had lived in, in their unreg rate eſtate, from whence their late bondage hath been.

Queſt.

I *Pray relate to me, how long you co nued in your backſliding, till the Lor you ſee it to the terror of your ſoul, as thought?*

Anſw.

No long time; for I ſaw it ſhortly af then I had great terrors, almoſt in a ſpairing way, and then I queſtioned all assurances and evidences of Gods lo had, and promiſes I had received.

Then I went to my friend the Preac

full of terror; who deſired to know the cauſe; and I told him.

Then *he asked* me how it came to be ſo with me, *I told him*, through violence of temptation and naturall corruption.

He told me, the ſin was not mine, but ſo far as I conſented; but that could not ſatisfie me.

He asked me, If God were not able to forgive it; *I told him*, I queſtioned not Gods *ability*, but his *Will*.

I deſired ſome particular inſtances of him, of any falling into the ſame *ſin* again. I knew the Saints of God had faln into divers great *ſins* but not into the ſame: He then alleadged to me that of the Prophet of *backſliding Iſrael*; but becauſe he could not clear to me that it was the ſame *ſin*, I was not comforted by it. Many & divers promiſes, both he and all the reſt applied unto me; I was ſometimes refreſhed, yet for a while.

They chid me oftentimes, and ſaid, I lookt for ſuch a meaſure of grace, which I did not, but the truth of grace in me; and indeed they never told me of any promiſes, but ſtill there was ſuch qualifications in them as I queſtioned all

Queſt.

It ſeems then this was your caſe, You co not perſwade your ſelf of the truth of y light, becauſe of your returning to ſin; finde ſuch conditions in your ſelf, upon w you could rightly as you thought, apply promiſes, I pray let me know ſome particu temptations you have had, if you think

Anſw.

I was tempted to *make away my ſel* the longer I lived, the more I ſhould honour Religion.

Satan came again to me, to eat ſo thing with pins in it, to choak my ſelf; it might not appear how I died; whi did; but in mercy, I found no harm; Lord prevented it, I know not how.

Many times I have been tempted by vers means to deſtroy my ſelf, but vvas prevented by ſeverall providences.

I have been much *tempted* to keep *al* The temptations I had came in alwa moſt violently, and furiouſly; I could ſca hold, I was not my ſelf.

The Lord once vvhen I thought to h *ſtabbed* my ſelf, ſent in a *Wicked fellow*, v brou

brought a Book and read, by which I was mercifully prevented.

I found ſtill in all my *temptations* I was prevented by ſome providence, and upheld.

If in the *temptation*, I could but get to *conſider* once, then it ended; and in this courſe I have lived and continued moſt.

OBSERVATIONS.

I.

The danger of placing aſſurance moſt in mortification of ſin.

I Obſerve, That *Satan* doth tempt our naturall corruption exceedingly to the ſame *ſins* which have reigned moſt in us in the times of our *unregenerate condition*; for by that, he may the more eaſily draw us to *unbelief*, and perſwade us againſt the *love of God in Chriſt*, and to queſtion our *calling*, becauſe we are naturally apt to take meaſure of our *graces* and *Gods love* to us, firſt, by the *mortification* of *ſin* in us, and dying to former luſts; and if we find that

otherwise then we would, we presently let go our hold upon the promises, and *slacken* our *believing*, and perswade our selves that because it is thus and thus with us, and corruption quickening again, we were deceived in our selves, and that there the Spirit was never in us, because we find some goings back, and falling again in the same way we did at first. I confesse in natural causes and things, the outward working and effects do give the best assurance concerning the truth of their *esse* or *being*; but that is not the only way of spiritual assurances; they are more by way of word and promise, then work and operation. *Abraham beleeved in hope against hope*, Rom. 4.

II.

The danger of drawing our comforts most from the change in the outward man.

I observe, That the *soul* naturally examines its spiritual *state* or *condition* by calling to minde former wayes, and *times* of *uncleanesse*, and by comparing *times* and *seasons*, the latter with the former; and the

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aſſurances and *comforts* of many, are raiſed upon this very *foundation* of *compariſon*: Therefore if *Satan* can force them, or intice them into any part of the former converſation, he knows he can exceedingly *puzzle* and *perplex* them, and keep them long under *bondage*, I know the Apoſtle ſets forth the Churches ſtate of *Corinth*, *&c.* by comparing times; *Such were ſome of you, but ye are waſhed, &c.* But this is not by way of putting true believers upon a method for aſſurance; but in deſcribing and comparing the outward ſtate of the Church way, with what they were before. And hence it is, that *relapſing* and *fallings* again into the ſame *ſins*, do bring ſuch anguiſh and terror upon ſuch *ſouls*, even almoſt to *confuſion of face*; nay, he makes many ſouls by this one ſnare, go deſperatly forward to ſin upon a new ſcore or tally; as if it were in vain for them to perſwade themſelves of *Chriſt*, or the *love* of God, but rather to ſin it out in this life, not conſidering *that the Blood of Chriſt cleanſeth us from all ſin*, 1. Ioh. 1. 7. & that *if we ſin, we have an Advocate with the Father*, 1 Ioh. 2. 1. but go upon an *empty* and *half deſpairing beleef* for *ſalvation*, like

ſome *bankrupts*, that having once broke ran deſperately into *more* and *more* deb and finding themſelves unable to diſcharg ſome, they take no care for *any*; as the who ſaid, *It is in vain to ſerve God, & wha profit is it that we have kept his Ordinanc* Mal. 3.

III.

The ſpiritual condition in this life more in being juſtified from ſin, then cleanſed from ſin.

I obſerve likewiſe, That a ſoul which once brought into theſe *entanglements* o *backſlidings*, and ſuch as have no clear *Goſpel-light* nor *underſtanding* to *unde ceive* and *unwind* themſelvs, fall under very ſad *temptations* at length. For whither may not *Satan* roll ſuch a poor ſoul that is tumbling down the *Hill* already? And they that weigh their ſtate of grace only in the ſcale of *mortification* of ſin, as it is commonly taken for dying to particular *acts*, cannot be ſo infallibly or certainely perſwaded, as they that place their aſſurance moſt in Chriſt, in the free promiſes, becauſe *ſinne* hath ever a ſtronger ſide in us then the *ſpirit*;

rit; And in this life, the *ſin* is more taken away then the *luſt*, and our *bleſſedneſs* is more in having the *curſe* of it removed, then the *corruption*; and our *juſtification* is more glorious then our *ſanctification*, and our *forgiveneſs* from *ſin*, more then our *cleanſing* from *ſin*, *For the juſt ſhall live by Faith*, which is not a life by ſence and ſanctification meerly, but a *life* by beleeving for *life* in another, in *Chriſt*; and therefore *our life* is ſaid to *be hid with Chriſt*, and *Chriſt* is called *our life*; when *Chriſt who is our life, &c.* I ſpeak now to the *weak* and *wounded* beleevers for ſin, not to the *carnall* and *un-regenerate* in ſin.

IV.

The greateſt temptations upon ſinning in an inlightned condition.

I obſerve, That the *temptations* of *ſelfe-murdering* and *ſelfe-deſtroying*, are much from an inward perplexity and *reſtleſneſs* of ſoul for ſin in an enlightned condition, ſo as a *wounded ſpirit who can bear?* and that a yeelding up the ſoul to the leaſt *violence* of *temptations* is very dangerous; And that the *fury* of *temptations* is beſt allayed

by *considering* and *gaining* time upon the *temptation*, and not closing too soon. These are the fiery *darts* the *Apostle* speaks of. *Darts*, because they come as shot into the soul; and *fiery*, as enflaming the *spirit*. Now the *spirit* of God is a more pure, *peaceable* and *easie to* be intreated *spirit*, and the workings of it more *gracious*, *temptations* being so quick, *violent* and *rageing* are best resisted in *Christs* own way and *method*, he did not stand *harkning* and *paleying*, but applyed the *Word* presently in his own power against them; *It is Written* thus and thus. And in the Apostles words *Resist the Devil and he will flee from you*, neither *give place to the devil*. And amongst all the spiritual *Artillery*, the *shield of Faith* is the strongest; and we may sooner *beleeve Satan* from us, and *beleeve* unto *victory*, and *conquering* through *Christ*. *In whom we are more then conquerours*, as the *Apostle* saith, *then by reasoning* or *arguing*, for then we fight against a *temptation in our own* power; but, by *beleeving* *Christs* power.

V.

V.

That backſliding or relapſing is much miſtaken, and mortification of ſin, of the more myſtical mortification beleevers have.

I obſerve, That this one miſtake in ſome Preachers and people, hath deceived many, That a ſoul converted doth ſcarce fall back into the ſame ſin; and that ſuch a fall or relapſe is a ground for us to queſtion all.

Now we muſt know, that the *ſpring* and *fountain* from whence that *ſin* flows which was a *powerfull ſin* in the unregenerate eſtate, is *luſt, or the law in the members*, or *the body of ſin, or the fleſh*, there are all theſe, and more names for *ſinfull nature*: Now the converting a ſoul to *Chriſt*, doth not heal this fountain of ſinfull nature wholly, nor take it away quite, but there is ſtill a power in the *fleſh* luſting againſt the *ſpirit*, ſo as it is both poſſible and eaſie for the ſame particular ſin or act of *corruption*, to break out and appear upon the juncture of the ſame *temptations*, and Gods taking off for a time his power of reſtraint and ſpirit. We know corruption may gather ſtrength

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in the regenerate *ones*, and so the *fountain* may *bubble* at the same *place* after *conversion* as before.

Conversion takes not away corruption from the nature of man, but ingrafts a plants in a *new nature* of *spirit* into the nature of man, which weakens, and impairs and works out the *flesh*; and the inward growing of the *new man*, causeth a perishing of the *outward man*; and we being now in the *second Adam* who is the *quickning Spirit*, the *old man* or *Adam* is put off daily with his former lusts; yet not so, but that we may be much lost in our *account* as many are; for there is great deceitfulnesse in *mortification* of *sin*, as it is commonly taken; for the not *actings of sin*, or *conceivings of lust* is not *pure mortification* because there may be *lust* or *sinful nature* and yet that *lust* through the power of some *Law*, *Covenant*, *Promise*, or *Legal watchfulnesse*, as is usuall with some under *Legal conversion*, may be so kept under that it breaks not out, and yet it is there; as in the *paring* of the *nails*, or *cutting* of the *hair*, or *pruning* of the *tree*, there is a *cutting off*, but not a *cutting out*, nor an *eradicating* or *rooting* up of such a *nature*;

and

and ſo long there may be a breaking out, a ſpringing again; and ſo in corruption or ſinfull nature: So as I conceive it is rather *tradition* then *truth*, that *converted perſons* can ſcarce relapſe into the ſame particular ſin; yet we have been told of a ſtrange power which *contrition* or *repentance* brings with it to the melting away the former ſin quite, or at leaſt, to lay in ſuch a *ſpiritual reſtraint* upon the ſoul, that it ſhall ſcarce ever commit the *particular ſin* of its unregenerate ſtate again, for my part I like the notion well, if it did not caſt a ſnare upon *ſouls* that are *weak* and of a *backſliding nature*.

As for example, If one ride through a ſtony way where he hath often fallen, his falls may make him ride more watchfully, and carefully; but they cannot ſecure him againſt falling again.

But ſurely, *mortification of ſin* is not *purely* underſtood; it is not the *reſtraint* or *legal watchfulneſs* over a particular ſin, in which many a *Papiſt* as well as *legall Profeſſors* abound, and ſo a preſerving the ſoul by a *carnally-ſpiritual* carefulnes from that ſin, as a *Keeper* that hath a *Lion* in a chain who is only tame, becauſe he cannot

not break out, nor is it only a ſpiritual change or transforming power the ſpirit brings with it into our nature, but it is a more ſpirituall thing; yet it is an *implaming* or *embodying* with *Chriſt* in the *fellowſhip* of his *ſufferings, paſſion, death, and reſurrection*; and it is a dying to the *dominion* of *ſin*, more then to the nature of *ſin*, even to the ſting, and *ſtrength* of *ſin*, which is the *Law*, as the *Apoſtle* ſaith : For if the not acting ſuch or ſuch a ſin, or the ſpiritually-carnal change, as the *ſanctification* of this life is, there being no pure indwelling inherent righteouſneſs in any, were pure *mortification* : Then not only your *Popiſh Anchorites*, or *Eremites*, would excel, who live in their *Cell*, and *Wilderneſs*, and keep their *corruptions* as *Iailors* do their *priſoners* in *Irons* & *Grates*, that they break not out and wander ſo abroad as *other* mens *corruptions* that have more *liberty*; & yet they are as bad as the reſt, as theſe in the priſon, who are as very *theevs* in the dungeon, as they that are *robbing* in the *high way*.

But further, there would be ſomething of our *ſanctification*, which we might call *righteouſneſſe*; and ſo in time be as confident, as they that will not loſe the merit of their own works.

I ſpeak here, you ſee, to further and advance a *Goſpel-mortification*, or a *dying* to *ſin* in the power and life of *Chriſt*, as well as the *ſpiritual nature* or *new man*: But I would not have the power of *mortification* and *converſion* from ſin, miſtaken to be in the not acting ſuch or ſuch a particular ſin which was acted before, or meerly in the particoloured change, or inchoative *ſanctification* only; we know what an overvaluing of that hath brought, becauſe ſuch a *mortification* is too low and legal for pure *beleevers*; but in that *implantation* and *myſtical ingrafting* the ſoul into the glorious fellowſhip of *Chriſt* his *death*, &c. As for inſtance, We put not a mans living and excellency of reaſon in an outward *motion* of the body, or ſome one or two reaſonable *words* ſpoken, but in the *life* and *ſoul*, and *glorious ſpirit* within him. We put not the *glory* of the *light* in the *Windows* or *panes* of *Glaſs* where it ſhines, and clearly too: but in the body of the *Sun*, the *Fountain of light* below; So pure and *ſpiritual mortification*, is radically or principally in our *fellowſhip* and *union* with him who killed *ſinne* in our nature in the body, and thus we are *ſpiritually* and

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myſtically dead to ſin, and that *corruption*, which is within us, will not be able to live long under the power of ſuch a ſpirituall *death* & *nature* as *Chriſts* is, but will waſte and die daily, though ſtill pure *mortification* conſiſts not principally in the not *indwelling* of *corruption*, but in our *implantation* into *fellowſhip* with *Chriſt*; for if ſuch *dying* of *corruption* were true *mortification*, then they that are *dead* in the grave and can *ſin* no more *actually*, or they that are on their *ſick bed* and diſabled to forme ſins, were *mortified perſons*: No, it is an higher myſtery to be mortified to ſin, then to not ſin or not act corruption, or to be *ſpiritually changed* by the *ſpirit*, or *ſpirituall nature* within, nor can any interpret, as if they that were thus ſpiritually *mortified*, need not ſtrive againſt ſin, or the ſtrength, or the growing of it in the fleſh or nature: No, that were a contradiction, and is an impoſſibility, for the cheriſhing corruption, and fomenting or nouriſhing ſinfull nature, will no more ſtand with ſuch a *ſpiritually*, *myſtically mortified beleever*, then *liberty* to *ſin* will ſtand with *aſſurance* of *pardon for ſin* in the ſame Child of *God*. Shew me any taken into the *fellowſhip* of

Chriſts

Chriſts death, that can make ſuch *proviſion* for ſin: I ſpeak not of ſome *particular acts*, and that is the reaſon we read in Scriptures of ſo little converſation in ſin, or continuing in ſin, in the *Saints* and former *beleevers*; nor do the Scriptures put the *form* of ſin or wickedneſſe upon *particular acts* of ſin, calling *David* an evill man for his *uncleanneſſe*, or *Iob* for his *paſſions*, or *Moſes* for his *unbelief*, or *Peter* for his *deniall*: but upon *ſinful* and *unregenerate nature*, as in *Cain*, *Eſau*, *Ieroboam*, *Ahab*, *Iudas*: ſuch are *wicked men* in the Scriptures account, who are wicked by nature, not from any particular action. A *Tree* is not *evil*, becauſe it beares *evil fruit*, but becauſe it is naturally an *evil Tree*.

The ſum of the myſtery of mortification of ſin in a beleever.

In a word, to gather up this *myſtery of mortification of ſin* into a few plain words, that it may be more clear, both to the *comforting* weak believers that are *wounded* for ſin, and to help all beleevers more powerfully againſt ſin, in the mortifying of it.

1. Firſt

1. First let this be considered, That *mortification* of sin is not in the *not committing a sin*; for then children, and *civily-moral men* were *mortified persons*.

2. That the *fountain* of *sin* or sinfull nature, is not wholly taken away by the *spirituall nature* begun in *regeneration* or the *new birth*.

3. That pure *mortification* of sin, is not in the meer absence of the body of sin; for then *dead* or *sick* men were *mortified persons*.

4. That the pure *spiritual* and *mystical fountain* of *the* mortification of sin, is *to be being planted together in the likeness of Christs death, our old man being crucified with him*, Rom. 6.6. Our union with Christ our head, our righteousnesse, our Vine.

Now from these things thus considered we may raise up this consideration concerning *mortification* of sin.

That they who are *mystically* and *spiritually planted* into *Christ*, are partakers of the power of his death, which is that *highest purest*, and most *mystical mortification* that any have; and with this there goes a *spiritual power*, transforming and changing the whole man from former lusts; and this latter

latter is called *a putting on of the new man*, and *a being renewed in ſpirit and in mind*, and *a putting off the old man which is corrupt*, Eph. 4. 22, 23. Col. 3. 10.

Now that power wherein we are perfectly mortified, is our *union* with *Chriſt*, our *being planted* in the *fellowſhip* of his *death*, &c. and that wherein we are imperfectly, or in part mortified, as in that *transformed nature*, or *ſpiritual nature*, the *body* of ſin being in a beleever more or leſs, till he lay down this *body*, and take it up a more glorious one. So as a beleever is to conſider himſelf *dead* to ſin onely in the *fellowſhip* of *Chriſts death myſtically*, and to conſider himſelf only *dying* to ſin in his own *nature ſpiritually*; ſo as in Chriſt he is only compleat, and in himſelfe imperfect at the beſt, *We are compleat in him*, ſaith the Apoſtle, *Col.* 2. 10. Yet there is ſuch a power, and efficacy, and mighty working in this *myſticall union* and *fellowſhip* with Chriſt, that he ſhall finde ſin dying in him from this, the ſpirit working moſt in the vertue of this; this being like the ſpice, or the ſpirit in the *Wine* that makes it powerful and quick: Therfore we are ſaid to be *riſen with Chriſt*, and *to die with Chriſt*, and

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our life to be hid in Christ, Col. 3. 1, 2, 3
Christ being the *life*, *power*, *vertue*, and
energy of the Spirit, and the more of Christ
we take against sin, the greater and sure
will our victory against corruption and
sin be: And this would be well observed
by those that are a little *legally* biassed, and
carried to mortifie sin by *vows*, *promises*,
shunning occasions, *removing temptations*,
strictnesse and *severity* in *duties*, *fear* of *hell*
and *judgements*, scarce rising so high for
their mortification as Christ.

Now these in themselves are but empty
weak means of prevailing against sin, like
the mighty sails of a ship, without either
winde or tyde: Many of those do well in
their place and order, like Oars in a *Boat*,
which though it be carried with the tyde,
if well mannaged, they may help it to go
the faster; as that of shunning occasions,
strictness and severity in duties, and watch
fulness: But it is Christ crucified, which is
the *power* of all, and in all; it is Christ lift-
ed up as *Moses* lifted up the Serpent, which
strikes more *soundness* into the *wounded*
beholder, then any other meerly legal way
or experiment, wherein many beleevers
have toyled and carnally fished all their
time

time for power over ſome corruptions; and like *Peter* and the reſt, have caught little or nothing, becauſe *Ieſus Chriſt* was not in the company.

There is danger in putting too much upon the ſin of Relapſing or Backſliding in Believers.

To conclude, I would have men tender how they make *converſion* ſuch a *mortification* to that particular ſin or act which was the ſin of the *unregenerate condition*, leſt while they lay down a *law* to prevent a *ſinning again*, or a *ſecond wounding* by the *ſame ſin*, they make that ſin if committed again, as it may be, wound the *beleever* more even to the danger of *unbeleef*; then which there cannot be a greater to hinder *true mortification*, becauſe that any *unbeleef* keeps the *ſoul* & *Chriſt* as it were aſunder, and from *cloſing* in the ſouls own apprehenſion; and all that time, there can be little *power* brought home from *Chriſt* by *faith* againſt that ſin. My reaſons are theſe.

1. Becauſe that *ſinful nature* is not wholly healed in this life: ſo there remaines a *natural inclination* to that particular ſin as well

well as another; nay rather, becauſe nature is more *byaſſed* towards it then any other.

2. The *wound, pricking,* or *ſorrow* that any ſoul *enlightned* by *IeſusChriſt* feels for that ſin, is not of ſuch an *exceeding,* or rather *infinite* vertue, as to aboliſh it, or to lay in ſuch a *perpetual* impreſſion upon the ſoul, that the *ſoul* ſhould live under the *image* of that remorſe & wound, & ſo never dare or adventure to commit it again. I finde no ſuch *laſting* and *continuing,* and firm or *through work* in the *ſpiritual motions, operations* and *impreſſions,* but by degrees; *Chriſt* upbraided his Diſciples how ſoon their *hearts were hardned*; and we find the ſpiriruall affection and reſolution of *Peter,* wherein his ſoul was raiſed up on high, waſting and flatting in his deniall: The gales and breathings of the ſpirit are like the *wind, Ioh.*3. which makes a thing move or tremble while the power of the Air is upon it; but as that *ſlakens* or *breaths,* ſo doth it.

3. There is no promiſe that I can finde for the preſent, againſt the never committing again ſuch a particular act, or ſinne which he lived in, in his unregenerate ſtate.

I

I know there are differences made, & certain works ſet down to know a ſin by, that is committed in a regenerate ſtate, and before, as the weakneſs, and contrary diſpoſitions or reluctancy in which it is committed, as *Paul* implies in *Rom.7.&c.* Though here ſome of theſe *Divines* may be puzzled in this way of their differences too, for take a man in the ſtrength of naturall or common light, living under a powerfull word or Preacher, by which his *Candle* as *Solomon* ſaith, *is better lighted* then it was, ſuch a man ſhall ſin againſt as ſeeming ſtrong cõvictions as the other, if not more.

But by the way, I humbly conceive there are certain *dampings* of *Satan*, and *fleſh* and *blood*, together with *the withdrawings* of the Spirit on Gods part that will puzzle the beſt that goes ſo exactly by marks and ſence, more then by Faith, for the way of the *ſpirit* is not ſo groſſe, carnall, and diſcernible, as the Divinity of former times, and of ſome of this preſent Age would make it. It is hard to trace and find the impreſſions of the Spirit, as the way of a *bird*, as *Solomon* ſayes, in the *Air*. The Spirit that is of God, knows only the way of the Spirit. And the *Apoſtle* ſpeaks *many things*

things too, as he says, *because of the infirmity of our flesh*; We must not therefore form up the *things* of the *spirit*, too much for the feelings of *flesh* and *blood* : And they that write so of a *regenerate mans estate*, and set us down such infallible signes as we meet with commonly, do take their *experiences* too *low*, and *carnally*, and mistaking the *Allegory*, and *Way* of the *Word* or *Scriptures* which speaks of things because of the *infirmity of our flesh*, write upon *spiritual* workings, as *Philosophers* upon *Moral vertues*, and do bring down the spirit into the very Allegory, and so allegorize and incarnate or make *fleshly* the things of the *spirit* : And so do many, both preach and write of regeneration as a *work* of nature though not a natural *work*.

4 The *restraints* of the *spirit*, or that *Law* of *Iesus Christ* in the soul, is not made sure to the soul, as concerning particular acts or sins, but only concerning the *power* of *sinful nature* in generall, and the *weakning* and destroying of *that* ; Neither are the *particular Laws* or *Commandments* in the *Gospel*, always in their *power* upon the *soul*; but when the *Spirit of Christ* doth take them, and apply them, and *quicken* them unto

unto the ſoul, and put a ſpirituall Majeſty upon them.

The Concluſion, concerning the myſtical and ſpirituall mortification.

To conclude, The experiences of the ſpirit in thoſe that are ſpiritual, are not all in one degree, ſome more, ſome leſſe; and the law of the ſpirit in thoſe that are ſpirituall wil carry them againſt the law of ſin and fleſh; becauſe it is both contray to the fleſh, and likewiſe of a ſpiritual and tranſforming nature; and ſo gathers ſtrength in us againſt the body of ſin, and is ſtill working it ſelf a greater part, and dominion in us, and faſhioning us like unto Jeſus Chriſt, both in righteouſneſs and true holineſſe; and the people of the Lord are very rarely found in the great ſins of their unregenerate eſtate, eſpecially, if they were groſſe ones, ſuch as the light of their natural conſcience abhors as wel as the purer light of the ſpirit, as adultery, murder, &c. then they are doubly armed againſt them, & ſo may more rarely cõmit them: but if they be ſuch particular acts or ſins as are not ſo clearly condemned by nature,

as some kinde of lustings with hypocrisie passion, lying, &c. they may the more easily committed be again, because the light in nature is but faint or little that oppose them, or which takes part with the light of the spirit against them.

These things may be sufficient to let see into the nature of *backsliding* in the regenerate ones, and to bind up the broken hearted that are faln, as well as to shew more excellent way to keep from falling in the strength of *Jesus Christ*.

And therefore let this be written upon the heart, and on the palmes of the hands of all, both *Wounded* and *Whole* believers

That we are compleatly or perfectly *mortified* or *dead* to *sin*, by our being planted into Christ and the *fellowship* of his *death*: And we are but dying to *sin* in the *spiritual mortification* of our sinful nature in this life: And therefore let not any particular *acts* of *sin* discourage any, considering they are more *excellently dead* or mortified in *Christ*; nor let such an *excellent* and *glorious* way of *mortification* tempt any to a neglect of *mortification* of *sin* in the body, no more then the *free-grace* of God forgivenesse of sins ought to tempt any to take liberty to sin. So

Some Scriptures concerning falling away interpreted.

BUt for all this, there are certain Scriptures which have a ſound of much terrour in them againſt *back-ſliders*, as in *Heb.* 6.4,5. *For it is impoſſible for thoſe that were once enlighned, &c.* And in 2 *Pet.*2.20,21. *For it had been better for them not to have known the way*, & ſome others of this ſort.

Now, theſe places are much miſinterpreted; for theſe concern not true believers, but ſuch as fall from the common enlightning, as in *Heb.*6.8. 2 *Pet.*2.22. and form of profeſſion which never had the power of God and the ſpirit in it; but ſo far as to bring them into the number of believers, or Church of viſible Saints, of which ſort *John* ſpeaks on, *They went out from us, becauſe they were not of us*; yet the Apoſtles write this to the Churches, becauſe they ſhould know that a form of profeſſion meerly cannot ſecure any, unleſs there be the power; and theſe cautions, which do more immediately and directly belong to *Apoſtates* and falſe *Profeſſors*, yet have their

use upon true *believers* and *saints* too, as of *quickning* and *watchfulness*, and *close walking* with God, and of praise, that they whom the Lord preserves from such Apostacy, may be more awakened to glorifie his *free-grace* upon themselves that stand, as appears in *Heb.*6.9,10,11,12,13,14,15, 16,17,18. In which places the Apostle raises up their thoughts into the immutability of the Covenant in which they now stand, and that they cannot fall away now God having assured it by an *Oath*.

Yet if any shall object further, But these places shew how fair a profession one may make, and how far one may go in the way of Christ, and then fall off: And here the soul may doubt, and say, But O, am not I one of this kinde, because I am faln back? But I answer, No soul can make any such application in a true Gospel-sense, unless it fall or Apostat from the *Faith* of *Christ* which is here spoken on and meant, and not of particular sins, or failings committed. But against the power of these, and all other places which *Satan* would interpret to the wounding of a spirit, we must know the only remedy is believing, as *Abraham* did, in hope against hope; and that soul can

can never fall away that can believe; and no ſin can damn it, if it will but believe the pardon of that ſin, which every believer ought to do. *This is the Commandment, that ye believe,* 1 Iohn 5. Not conſidering ſins ſingly, and by parts, but conſidering himſelf a righteous perſon in Chriſt, and juſtified when *Chriſt roſe for our juſtification.* For the conſideration of the pardon of ſinne in this ſenſe that our Divines have commonly taught and preached it, not minding the ſpirituall Analogy of the Word, concerning the righteouſneſs of a believer, breeds all this diſtraction, for ſome dealt out Chriſts blood as the Pope his pardons, for one ſin after another, never ſtating a believer in the righteouſneſſe of Chriſt, and ſo in a fully pardoned condition, *Eph.*5.27. *Rev.*1.5.

CHAP. IV.

The Party, after such openings of the frame of their spirit, is now discoursed with upon certain particular Questions.

Quest.

LEt me know now in order, what your doubts are, which you think if you were satisfied in, your soul could be at peace?

Answ.

I question whether I am in Christ.

Quest.

What grounds have you to question your being in Christ?

Answ.

1. *My falling back into sin.*

2. *I doe not finde that change in the whole man.*

3. *I cannot believe.*

Quest. Doubt 1.

This is then your first Doubt: That you are not therefore beloved of God, or in Christ, because you fell back again into your sin, so as you did.

Suppose

Suppoſe I prove to you, that no ſin can make one leſſe beloved of God, or leſſe in Chriſt!

Anſw.

Then I ſhall conclude that ſin cannot hinder the love of God to my ſoul.

Queſt.

I ſhall prove, that no ſin can make one leſſe beloved of God, or leſſe in Chriſt.

1. The mercies of God are called *ſure mercies*, his *love* an *everlaſting love*, his *Covenant* an *everlaſting Covenant*: *I am perſwaded, ſaith* Paul, *that neither death, nor life, nor principalities, nor powers*, &c. *ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord:* So then, to whom he is once merciful, he is ever merciful; whom he once loves he ever loves; whom he once takes into covenant, he is ever theirs. *I am the Lord, I change not.*

2. Whom the *Father* loves, he loves in the *Son* in whom he is *well pleaſed*; and his *Son* is alwayes alike beloved of him; the *ſame yeſterday, and to day, and for ever*; and whom he *loves* in his *Son*, he *accounts* as his *ſon*, he is made unto us *righteouſneſs, ſanctification*, and *redemption*: So as we being not beloved for our *own* ſakes, but for the *Sons*,

nothing in us can make God love us leſſe, becauſe he loves us not for our ſelves, nor any thing in our ſelves, but in and through his *Son in whom he is well pleaſed.*

3. If God ſhould love us leſſe or more, as we are leſſe or more ſinfull, then he ſhould be as man, and as the Son of man: and if believers ſtood upon theſe terms with God, then how are theſe Scriptures true? *He roſe again for our juſtification; Who ſhall lay any thing to the charge of Gods elect? Who ſhall condemn? There is no condemnation to them that are in Chriſt Ieſus: The foundation of God ſtandeth ſure: He ever liveth to make interceſſion for them?* So as God is ever the ſame that loves, and his love is as himſelf, ever the ſame; and Chriſt in whom we are beloved, ever the ſame.

Doubt 2.

Your other doubt is this. You find not a change in the whole man.

What mean you by this change, in your own ſenſe?

Anſw.

I mean not a perfect change, but a newneſſe in all the powers and parts of ſoul and body, which I ſuppoſe to be ſanctification.

Queſt

Queſt.

Is the end which you propound to your ſelf in finding out this change of the whole man for grounding any aſſurance on, of Gods love, and your being in Chriſt?

Anſw.

Yea, becauſe they that are in Chriſt, are ſo changed, and there is ſuch a work wrought; all things are become new, *and old things are paſſed away: Now I finde not this.*

Queſt.

The ſcope of your doubt then is, that becauſe you feel not your ſelf ſanctified, you think you are not juſtified.

I ſhall allow you your ſanctification ſo far as the Scriptures do, as a lower motive, and more carnally mixed and uncertain way of perſwaſion and aſſurance of juſtification. But a little to note to you two ſides ſadly miſtaking one another in *points* of this nature. The one cries out againſt the other, as if they held we were juſtified partly from our being ſanctified, or from our works; the other on the contrary, cry out, that ſuch would caſt out all ſanctification: Now ſuch opinions are in neither of them. Juſtly in them, I mean in thoſe of both that can ſpiritually judge:

But there are ſome expreſſions on both parts, which make the *one* paſſe for *legal Teachers*, and the other fo *Antinomians*; The one giving too much in their Sermons and Books to *Faith* and *Works*, in an unwarrantable jealouſie, leſt holineſſe ſhould be ſleighted; ſome other leſſe then is fit, leſt free-grace ſhould loſe her due; & both in an unwarrantable jealouſie. And indeed, the latter I muſt prefer before the former: For if I muſt erre, I had rather cry down men to exalt Chriſt, then Chriſt to exalt men, though I would doe neither, but let both have their place and order.

In this point I hope in the Lord, to keep from *duſhing* againſt the Scriptures either way; the Spirit of the Lord lighting my candle.

The Doubt.

Becauſe I feel not my ſelf ſanctified, I fear I am not juſtified.

The *Doubt* being thus, I ſhall lay down theſe particulars.

1. If you ſuppoſe that God takes in any part of your faith, repentance, or new obedience, or ſanctification as a ground upon which he juſtifies or forgives you, you are clear againſt the Word. *For if it be of*

Works,

works, it is no more of grace, otherwise Work is no more Work.

2. It must then be only the *evidence* of your being *justified* that you seek for in your *sanctification.*

And these two things premised, I now proceed.

1. We must allow any to take in any thing of their *sanctification* to help their *assurance*, which the *Word* allows, as the *Spirit*, and the *fruits* of it, *repentance, mortification of sin, new obedience, &c.* But then it must be done in the Scriptures own *cautions* and *way.*

2. The Scriptures lay down these following things.

1. *Christs sanctification* to ours, or his true holinesse.

2. *Faith* about our own *sanctification.*

1. As first, *Christ* is revealed to be our *sanctification: Christ is made unto us righteousnesse, sanctification. I live, yet not I, but Christ liveth in me. Ye are Christs; but ye are sanctified, but ye are justified in the name of the L. Jesus. He hath quickned us together with Christ: We are his workmanship created in Christ Jesus unto good Works. Jesus Christ himself being the chief corner*

stone.

ſtone. Chriſt may dwell in your hearts by faith. That new man which after God is created in righteouſneſſe and true holineſſe. We are members of his body, of his fleſh, and of his bones. And be found in him, not having my own righteouſneſſe. I can do all things through Chriſt which ſtrengtheneth me. That we preſent every man perfect in Chriſt Jeſus. But Chriſt is all and in all. Your life is hid with Chriſt in God. See *Heb.* 13. 20, 21. All theſe *Scriptures* ſet forth *Chriſt* the *ſanctification* and the *fulneſſe* of *his*, the *all* in *all*. *Chriſt* hath *believed* perfectly, he hath *repented* perfectly, he hath *ſorrowed* for ſin perfectly, he hath *obeyed* perfectly, he hath *mortified* ſin perfectly, and *all is ours*, and we *are Chriſts*, and *Chriſt is Gods*.

2. The ſecond thing is *faith* about our own ſanctification. We muſt believe more truth of our own graces then we can ſee or feel, which the Lord hath in his infinite wiſdom and diſpenſation ſo ordered, that here our life *ſhould be hid with Chriſt in God*, that we ſhould walk by faith and not by *ſight*: So as we are to believe our repentance true in him, who hath repented for us; our mortifying ſin true in him, *through whom we are more then conquerours*;

rours; our new obedience true in him, who hath obeyed for us, and is *the end of the Law to every one that believeth*; our change of the whole man true in him, who is righteouſneſſe and true holineſſe. And thus *without faith it is impoſſible to pleaſe God.*

This is the Scripture-aſſurance for a child of God or believer, to ſee every thing in himſelf as nothing, and himſelf every thing in Chriſt. *Faith is the ground of things hoped for, and the evidence of things unſeen*, Heb. 11. 1.

All other aſſurances are rotten concluſions from the Word, and ſuch things as true legal Teachers have invented, not underſtanding the myſterie of the Kingdom of Chriſt.

The Scriptures bid you ſee nothing in your ſelf, or all as nothing. Theſe Teachers bid you ſee ſomething in your ſelf, ſo as the leaving out Chriſt in ſanctification is the foundation of all doubts, fears and diſtractions. And he that looks on his repentance, on his love, on his humility, on his obedience, and not in the tincture of the bloud of Chriſt, muſt needs believe weakly and uncomfortably.

But

But now, to propose some questions to you.

Quest.

You say you feel not the change of the whole man.

Answ.

Yea.

Quest.

Then I must prove your sanctification to you, not your justification.

Answ.

Yea, for they that are justified are sanctified too, which I cannot finde in my self.

Quest.

Will you say a thing is not there, because you feel it not there?

Answ.

But I doe not know it to be there.

Quest.

But will you conclude it is not there, because you know it not to be there?

Answ.

Nay.

Quest.

You say well: for *David* cryed out in the bitternesse of his soul, that his sin was ever before him, and then his sanctification was out of his sight, and that God had forgotten

forgotten to be gracious: But I ſaid, ſayes he, this is my infirmity: You know in a houſe when it is dark, all things are there that were before; but you ſee them not till the candle be brought in: The womans groat in the Parable was in the houſe, but ſhe found it not till ſhe had lighted her candle: Therefore you muſt ſay as *David*, Light my candle O Lord; and the ſpirit of man is the candle of the Lord. Anſw.

But I feel corruption more violent, which would not be, if it were mortified.

Queſt.

You are miſtaken in that, it is from *life* in you, and *ſpirit* in you, that you feel corruption; if you were *dead in ſins and treſpaſſes*, you could feel nothing, no more then a *dead man*: Theſe oppoſitions in you ſhew a twofold *law* within you, *A law in your members, with the law of your minde: Two natures* in you of *fleſh and ſpirit*; *the fleſh luſteth againſt the ſpirit; nor is the light of a meer naturall conſcience, or a ſoul commonly enlightned ſuch a ſtrange oppoſer and complainer againſt the law of ſin in the fleſh, as you ſeem to have in you: beſides*, John ſaith, *If we ſay we have no ſin we deceive our ſelves.*

selves. But I dare not carry you on too far by signs of this nature without Christ, who is a believers sanctification as well as righteousnesse. But to stop the issue of the soul in these questions, and struples, with this question.

Quest.

Can you have any assurance that the change that is in any child of God, in this life, or their sanctification, is such in any particular act or work, as there is no spot of sin in it? Is it not mixt of flesh and spirit? Why then doe you feel after it so as you do? Since the best and throughest sanctification in any, is not pure enough for the eyes of the Lord; why make you it then any bottom for assurance? You see all the while you have so done, you can finde, like *Noahs* Dove, no rest for the soal of your foot; for saith Christ, When you have done all you can, you are but unprofitable servants; and all our righteousnesse is but as filthy rags; and while you gaze on your work of sanctification, you finde a rottennesse in every part of it, and call all into question, and finde fault both with your repentance, mortification, and new obedience, and all; therefore you must take

Christ

Chriſt in here for ſanctification ſtill, to ſettle and eſtabliſh your ſpirit.

Queſt.

But what uſe is there then of my ſanctification? Are not the fruits and effects of the ſpirit in me, ſuch as follow immediately upon my being juſtified?

Anſw.

Yea, they are the naturall flowings and workings of your faith, they help to evidence your faith, and comfort your faith in their kinde and degree: But as I ſaid before, they are given to be a light in ſome meaſure to your own, and others conſciences: Let your light ſo ſhine before men; *and* glorifie God in your bodies, and in your ſpirits. Shew me thy faith by thy works; they are the bracelets of the Spouſe, they are the beams of Chriſt the Sun of righteouſneſſe. Now, clouds may hinder the beams from enlightning a room, but the Sun is ſtill where he was; the Tree you know is there where it was, when the Apples or Grapes may be blown down; ſo the glory of ſanctification may be often darkned, and the fruits of it blown down by the winde of temptation, ſpoken on in the Parable, Yet then, ſuch promiſes as theſe

are

are laid in for such a season: Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God, *Isa.* 50. 10. *And*, the vision is for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, wait for it, because it will surely come and not tarry: But the just shall live by faith, *Habac.* 2. 3. 4.

Quest.

But why do the Apostles presse sanctification, and the new man so, and love, *and* new obedience, &c. *in all their Epistles?*

Answ.

I answered this partly before. Sanctification is the beginning of the forming of Christ here in this life, in one part of him, which is Holinesse, which shall be perfected in the life to come, when we shall be fashioned like unto his glorious Body. Sanctification is the witnesse to the Righteousnesse of Christ, which being a glory out of sight, to the soul and the world, is made clearer by faith and holinesse to both: So as in sanctification, both soule and body, flesh and spirit joyn to glorifie the riches

of

of Chriſt. Ye are bought with a price, glorifie God in your bodies, and in your ſpirits, and walk as children of the light, and of the day. So as the wiſdome of the ſpirit is ſeen much in the Word, in preſſing ſanctification, and prayſing ſanctification, both to ſet forth the nature of the ſpirit in believers, and to quicken fleſh and bloud againſt an empty formall Profeſſion.

Chap. V.

The Parties third Doubt concerning Faith or Believing, which I call the Great.

The third Doubt is

WHether you do believe or no?

The great Goſpel-ſecret concerning Faith or Believing.

FIrſt, *I ſhall ſhew you my thoughts concerning the nature of this Doubt.*

It

It is one thing to believe, and another thing to know we believe.

I suppose, none ought to question whether they do believe or no, but to believe til they be perswaded that they do believe, and more and more of the truth of their faith or belief, righteousnes being revealed from faith to faith.

My grounds for this, are these:

1. Christs command to believe, and this is his Commandment, That we should believe on the Name of his Son Iesus Christ. Now, commands of this nature are to be obeyed, not disputed. Good servants doe not reason their duty out first with themselves, but fall to doing as they are commanded.

2. I finde not any in the whole course of Christs preaching or the Disciples when they preached to them to believe, asking the question, Whether they believed or no, or whether their faith were true faith or no? I finde one saying, Lord, I believe, help my unbelief: But not, Lord whether do I believe or no? *And* Lord increase my faith: But not, Lord whether is this true faith I have or no? It would be a strange question in any that were bidden to a feast,

feaſt, to ask the maſter of the feaſt whether his dainties were reall, or a deluſion? would not ſuch a queſtion diſparage him for a Sorcerer? So in the things of the Spirit, to be over-jealous of the truth of them, as many poor tempted ſouls are, doth not become the faithfulneſſe of Ieſus Chriſt. The way to be ſure of the truth of the good things, is to taſte and ſee how good the Lord is. Spiritual things are beſt felt and taſted with feeding upon them. Eat O friends, drink, yea, drink abundantly, O beloved.

3. For any to doubt whether they doe believe or no, I finde to be a queſtion only fit and proportionable for Chriſt himſelf to ſatisfie, who is called the author and finiſher of our Faith. None can prove more properly to a ſoul it believes then he on whom it believes. Who can more properly ſhew one that he ſees, then the light which enlightens him for that very purpoſe?

4. *Faith is truly and ſimply this:* A being perſwaded more or leſſe of Chriſts love, *and therefore it is called,* a beleeving with the heart. Now what infallible ſigne is there to perſwade any that they are perſwaded,

ſwaded, when themſelves queſtion the truth of their perſwaſion? There may be ſome things which may ſtrengthen and help, which I ſhall hereafter ſhew you from the Word, which are by way of effects and properties of this faith and belief; but none can ſimply perſwade a ſoul that it doth believe, but he on whom it doth believe: God ſhall perſwade *Iapheth*. Who can more principally, and with clearer ſatisfaction perſwade the Spouſe of the good will of him ſhe loves, but himſelf? Can all the love-tokens, or teſtimoniall Rings and Bracelets? They may concur and help in the manifeſtation; but it is the voice of the beloved, *My beloved ſpake and ſaid unto me, Riſe up my love, my fair one*, ſaith the Spouſe.

5. We ought to beleeve, till we be perſwaded that we do beleeve; becauſe the more we do believe, the more we ſhall be perſwaded to beleeve: according to that place in the *Epheſians*, *In whom alſo after ye were ſealed with the holy Spirit of Promiſe*: *And he that beleeveth hath the witneſſe*: though there is more to be ſaid to this laſt Scripture. The way to be warm, is not only to ask for a fire, or whether there

there be a fire or no, or to hold out the hands towards it, and away, and wiſh for a greater; but to ſtand cloſe to that fire there is, and to gather heat.

6. We ought, I ſuppoſe, no more to queſtion our Faith, which is our firſt and foundation Grace, then we ought to queſtion Chriſt the foundation of our Faith: For as all Chriſtian Religion is deſtroyed by the one, ſo all the ſalvation in that Religion to any ſoul in particular, by the other: Therefore it is ſaid, they entered not in becauſe of unbelief; *And again*, The Word did not profit, being not mixt with Faith in them that heard it. And hence is the Apoſtles caution, Take heed leſt there be in any of you an heart of unbeleef.

7. It is Satans greateſt policie, to put a ſoul upon ſuch a queſtion: For by this he ſets on the ſoul for evidence from things which he knowes can afford little but a queſtionable aſſurance, as perſwaſion moſt upon marks and ſignes of our own ſanctification, or works, which cannot hold good without Faith it ſelfe, to bring down *CHRIST* upon them; For he puts us clean back, if we obſerve. We are proving

proving our faith by our works, when as no works can be proved ſolidly good but by our faith, for without Faith it is impoſſible to pleaſe God. We know that every piece of coine or money is valued according to the Image and ſuperſcription that it bears, and if *Cæſar* be not there, though it be ſtill ſilver, yet it is not coyn, it is not ſo currant; and he that hath it, cannot make ſuch uſe of it, and ſo aſſure himſelf to trade with it, as otherwiſe he might do. So there is not any thing of ſanctification currant, and of true practicall uſe and comfort to a believer, unleſſe Jeſus Chriſt be there, and the Image of Chriſt which is righteouſneſs &c. or true holineſs. While Satan puzzles us in queſtioning our faith or believing, he keeps us off from believing, knowing that this is the condemnation, He that believeth not, is condemned already.

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We are firſt to believe, and all other gifts will follow, &c.

HEre I cannot but wonder at any that keep ſouls in *acts* of *preparation* and *qualification,* from the *act* of *beleeving,* as if we could believe too ſuddenly; and many a one loſes ſome degrees *of faith* while they are ſeeking it thus in the *evidence* of their *Works;* for while faith is kept off from *Chriſt,* and the ſoul ſuſpended, *faith* decays, and becoms *Weaker* and *Weaker;* when as if it were ſtill exerciſed upon Chriſt in the promiſes, it would ſoon bring a clearer and more undeceiveable evidence with it, then can any other way be miniſtred unto it.

In the *Goſpel* all are immediatly called to believe; to day if ye will hear his voyce: Sirs ſaith the Iaylor, what muſt I doe to be ſaved? Believe ſay they on the Lord Ieſus Chriſt. And this is the work that ye believe on him whom he hath ſent, ſaith *Chriſt,* and ſaith *Phillip* to the Eunuch, If

thou beleeveſt with all thy heart thou mayeſt; and he anſwered and ſaid, I beleeve.

So as I ſhall draw this concluſion for many that are in the dark in this point, both Preachers and people:

That none can believe too haſtily in Ieſus Chriſt our righteouſneſſe, becauſe righteouſneſſe is revealed from faith to faith; and while we beleeve not, we live not properly; for the juſt ſhall live by faith; and while we beleeve not, we may after a ſort be ſaid to be under condemnation; for he that beleeveth not is condemned. So as we ought not to ſtay the exerciſe of our faith either for repentance, or humiliation, or any other grace; but we ought to beleeve that we may have theſe; for faith worketh by love, *&c.* And adde to your faith vertue, ſaith the *Apoſtle*, and to vertue knowledge, & to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſs brotherly kindneſſe. All theſe are to be added to faith, or work from faith; nor are we to ſtay our beleeving till we be aſſured by *ſome* ſignes *that we do* believe; *we muſt* believe *that we may know that we do* believe; *for the witneſs comes by believing*, The ſpirit bear-

bearing witneſſe. *Yet to theſe I allow you any examination or triall of your faith, which may conſiſt with beleeving.*

Well, I ſhall put ſome Queſtions to you after theſe grounds.

Queſt.

Is faith always with full aſſurance?

Anſw.

Nay. *Queſt.*

Can you conclude you have no faith becauſe have not full aſſurance?

Anſw.

Nay.

Queſt.

You ſay well; for there are degrees of beleeving; one degree is to believe, another is to be aſſured you believe. There are in the word believers of ſeveral ages; ſome are called little ones, weak ones, babes, children ſtrong men, ſome are ſuch as have been ſound believers, *and are made weake through* ſin, and temptation, *and* ignorance *of the* Covenant of free-grace, and their righteouſneſs in Chriſt, *and the* glorious eſtate *of a* beleever *under grace, is a man that is not perfectly healed of ſome infirmity.*

For the nature and properties *of true ſaving Faith which I told you on, They are*

better discerned in the word and Christ *then in the* soul *that hath them, because they are not in the* soul purely, *but with* mixture of corruption; *which like* mud *in the water troubles the* sight *and the* spiritual discerning, *and that makes so many* beleevers who can spiritually judge, care so little to see themselves in their own righteousnes, but in Christs; as *Paul*, and be found in him not having mine owne righteousnes.

The nature and properties of true saving faith, is almost the businesse of the whole New *Testament*.

1. The *nature of* faith is this, *It is called the ground of things hoped for, and the evidence of things that are unseen.*

The *properties* are every where described by *repentance*, and *humiliation*, and *love*, and *godlinesse*, and *purity*, and *charity*, and *meeknes*, and all *holy conversation*, and *prayer*, and *hearing and obeying the word of God*. All these are with true *faith*; and a *beleever* is one, who though he hath all these, yet he will not behold them in *himselfe*, but in *Christ*, and as *Paul*, *I live, yet not I, but Christ in me*.

Now the great mistake which I find in this, and ages before, is the singling out the

the properties of a true faith, and ſending a beleever for his aſſurance moſt thither, in himſelf; which cauſed the beleevers of former ages to walke in bondage, though with the Spirit of adoption; and to make up their aſſurance much like the beleevers under the Law, from their obedience and repentance, and humiliation in themſelvs, *Chriſt* being much in the dark to them, and little ſeen then. And much of the ſame darkneſs covers this age we live in, who are very dark in that myſtery of glory which *Paul* ſpeaks on in beleevers, as *ſorrowing and yet always rejoycing*, as *dying, and yet behold we live*, as *having nothing, and yet poſſeſſing all things.*

But I pray, what temptation had you concerning your not beleeving?

Anſw.

I thought I was one of thoſe that could not beleeve, and that I being ſuch a ſinner it was not for me to beleeve.

Queſt.

For your being one of thoſe that could not beleeve, I ſhall ſpeak to it in theſe queſtions.

1. Is there any exception againſt you in particular, in the whole Book of God? As

to ſay, you, ſuch a one, or ſuch a one cannot beleeve, you have no right to Chriſt?

2. Can the counſels of God, concerning the veſſels of wrath be known? Can any ſay I am not elected, ſeeing his wiſdom is unſearchable, and his wayes paſt finding out?

3. Are not ſome called at the eleventh hour of the day?

1. The theif upon the Croſſe at the hour of his death?

Is not this Satans temptation then to perſwade you to conclude any thing for your condemnation before hand?

2. For your other doubt of being ſuch a ſinner, and therfore not daring to beleeve, I ſhall put theſe queſtions to you.

1. Do not they that would beleeve, onely if their ſins were leſs or leſs hainous, beleeve rather upon ſome ground in themſelves, then Gods command?

2. Do not the promiſes belong to ſinners as ſinners?

Anſw.

Yea; but as repentant ſinners.

Queſt.

What were the Churches of the Corinthians, Epheſians, Coloſſians? and what was

Paul

Paul before *Chriſt* came to him ? Were they ſinners or qualified ? And what were all that beleeved, before they beleeved ?

Anſw.

They were ſinners.

Queſt.

Came not the promiſe to *Adam*, even then when he was dead in ſin ?

Anſw.

Yea.

Queſt.

Whether were not you in their condition or no, that is, a ſinner, according to your own apprehenſion ?

Anſw.

Yea.

Queſt.

VVhether are not you then as free for Chriſt to come to, as they were ?

Anſw.

Yea.

Queſt.

VVhether are not the promiſes as free, and open to you, as to them : You being all alike ſinners, and Gods will being revealed no more for ones election then anothers, no more for their election then yours ?

Anſw.

Yea.

Queſt.

VVhether are any promiſes made to any in *Chriſt*, or out of *Chriſt*, onely in themſelves? Is not *Chriſt* the only qualified perſon for all promiſes? And ſo through *Chriſt* derived upon all his, we being ſaid to be compleat in him; Doth not all fulneſſe dwel in him, and all receive of his fulneſs? And are not all the promiſes in him, Yea, and Amen?

Theſe Concluſions then I ſhal draw forth:

1. Election and condemnation being ſecret things belong to the Lord; and were not revealed in the Word to the end to hinder any from beleeving; for that were againſt Gods goodneſs and mercy revealed; and they that make ſuch uſe of them, ſerve not the Lords ends, but Satans, for ſuch an end is againſt the ſweet ſimplicity of the Goſpel of *Chriſt*.

2. The only ground for any to beleeve, is the VVord or Promiſe, not any thing more or leſs in themſelves. This is the Commandment, that ye beleeve on the Son of God.

3. The promiſes of *Chriſt* are held forth to ſinners as ſinners, not as repenting ſinners, or humble ſinners, as any condition in

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us upon which we ſhould challenge *Chriſt*; for then it is no more grace, but of works. Now we are freely juſtified by his grace.

4. What ever promiſe there is which hath any condition in it, it is ours in him, that is in *Chriſt*, who was the only conditioned and qualified perſon for all promiſes, all being in him *Yea* and *Amen*; and all being compleat in him who is the fulneſſe.

A ſhort Preface.

HAving thus far diſcourſed occaſionally upon theſe temptations, I ſhall adde a few *Obſervations* more for clearing the *way* of *Salvation* a little further, and then I ſhall open the ſeverall *wayes* of *Revelation* that the *Myſterie* of *Godlineſs* hath been received in, and in what *ſeekings*, and in what *degrees Free-gace* hath bin enquired for in this preſent age.

I.

Gods firſt revealing himſelf to Man in goodneſſe and Free-grace.

GOd hath revealed himſelf under ſeverall notions, and names, and orders of working to man; and in them we are to reſt, and not to form up Meditations beyond them; for beyond them is infiniteneſs, and glory, and wee may ſooner be dazeled then diſcerne any thing of God or the workings in himſelf. There lye the *depths* of the *wiſdom of God*, and the *unſearchableneſſe* of his *waies*, and who can know *the minde of the Lord*? or who hath *been his Counſelbour*?

God then that he might make himſelf out to the creature, firſt reveals himſelf in *goodneſs*, and makes *man* according to

ſome-

ſomething in himſelf; ſo as there is more *Image* of a *God* in him, then in any other thing below: *For God ſaid let us make man in our Image after our likeneſs*, Gen. 1. 26. And herein is the *goodneſs* of God, that he gives any being to any thing but himſelf, & any glorious being to man, more then to any other; For *What is man that he regardeth him, or the ſon of man that he viſiteth him? He hath made him a little lower then the Angels, and crowned him with glory*, Pſal. 8.

Man being thus created, muſt know himſelfe to be but man, and a creature; and therefore hath a law given out to live by, and to order his obedience to him that made him: But man being made meerly by the *will* of God, is made only to continue by the ſame *will*, and not unchangeably good; that the *creature might* conſider the *glory* he had, not to be his own, but only at the *pleaſure* of *him* that made *him*; which *wil* and *pleaſure* was revealed in the *law* of the *Tree of life*, and executed upon the *obedience* and *diſobedience* in the creature or man to this *law*: And now man ſins and diſobeys, and by this is brought to ſee the *power of him* that created him, who

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in this *beginning* of *things* revealed *himſelf* only in glory, power, and dominion, to the world, and in no other form or notion to the creatures he made, but of Lord, or Creator, or Law-giver.

I find there was *infinite wiſdom* of God appeared in the ſuffering, the *fall*, and *diſobedience* of *man*; for by this the creature came to ſee and acknowledge it ſelf under the power of a law, and in ſubjection, and *dependency* to him that created it: So as the *glory of God* was much advantaged by ſuch a change; which if the creature had never experienced, could not have been ſo evident nor clear: And hence it is, that the *Angels* or *ſpirits* of an higher order fell too, as well as *man*: ſo as by this, the *power* of God was made known to the creature, and the creatures *ſubjection* or *dependency* upon *God*, to it *ſelfe*: This *change* running through the order of the whole Creation, *Rom.* 8.

The creature being thus brought by it ſelf under a *change of condition*, God raiſes himſelf *advantages* and *glory* from hence, to make out himſelf before the creatures in his *power*, *will*, *mercy*, *love*, *&c.* that the world may know him more, and know that there

there is yet an *infiniteneſs* in him not to be *known*; and all our knowledge is bounded in thoſe *things* which he hath made out for himſelf to be known by.

To the time of *ſinning* then, or the *firſt diſobedience*, the Lord revealed himſelf only in *glory* and *goodneſs*; his glory was in the *creating* and *commanding*; his *goodneſs* in giving any thing a created being or ſubſiſtence for obeying, and laying out his *Image* or *reſemblance* upon one creature above all the reſt, and making man to have *dominion under* him, yet for him, over the Creation.

But man now falling under the *power* and *curſe* of a *law*, God reveals himſelf in *mercy*, and in a notion of *compaſſion* and *pitty*, and ſeeks out man who was now a ſinner, and brings to him the *tydings* of *ſomething* in a promiſe; which though it might be dark to him, who was now *in the region and ſhadow of death*, yet God made it ſomthing clearer by his dealings and carriage towards him, *making coats* for him and *cloathing him*, and taking care for him; and ſo holding forth ſomthing of compaſſion towards him; yet mingling it ſo with the curſe and *change* in the *creation*, and his

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condition, that he might live as well under the *anguiſh* of the *curſe*, as the *power* and *comfort* of the *promiſe*. And how much of *Chriſt Adam* knew, how much the firſt *Adam* knew of the ſecond is not revealed, not much ſurely; for this *time* and that under the *law*, was the time of the hiding of this Myſtery in *promiſes* and *ſacrifices*, and the keeping it ſecret till that which was called the *Fulneſs* of time was come, and *Chriſt* was manifeſt *in the fleſh*.

II.

Gods Free-grace to ſinners more diſcovered.

WE finde the Scriptures ſet forth God in a *notion of free-grace*, and therefore we muſt ſo order our *apprehenſions* and *conceptions* of God, that we may know him in his *Free-grace*, as well as in his *Love*, and look on him and conſider him in this order of working. God firſt and more properly, had mercy upon man faln and under the *curſe*; and he is called a *God ſhewing mercies*, and *great in mercy*, and rich in *mercy*, and *plenteous in mercy*, *abundant*

dant in mercy, and *father of mercies*, and *the Lord God merciful and gracious*: So as ſinful man, who by the power of ſin and the curſe, was under condemnation (for *death entred by ſin*,) yet by a *power* more *infinite* then that of *ſin* and the *curſe*, was raiſed up to be the *ſubject* of this *mercy*, and that *onely thing* about which this *free-grace* or *mercy* was exerciſed: And thus *light* was wrought out of *darkneſs*, and *good* out of *evill*. And now a work of *redemption*, more glorious then that of *creation* is beginning to the world; and Gods work of *mercy* is exceeding the work of his *power*, and yet *infiniteneſs* in both; for God himſelf was to become a *creature*, or the *ſon* of *man* in this *ſecond work*, which he was not in the *firſt*. And thus we ſee how this change in the creature makes only way and *liberty* for the *fulneſs* of God to work out to the ſons of men, as well in a work of *redemption* as *creation*; and ſaving thoſe that were made, as well as *making* them; yet this work of *redemption* was carried at firſt in a Myſtery, rather of *mercy* then *love*; for there was little but a promiſe *of the Womans ſeed revealed*; ſo as here was rather *mercy* appearing as yet then *love*, and a *remedy* propounded

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to man for ſin, by that time the ſin was committed, to ſhew that *God* was never an *enemy*, though man was. And ſo much of Gods *good wil* only revealed, as man might rather conceive himſelf not *deſtroyed*, then *ſaved*, and rather not *damned* then *redeemed*; And that in the *Prophet* ſets forth God rather at firſt in mercy and compaſſion to us, *None eye pittied thee, to have compaſſion of thee; when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee Live*, Ezek. 16.6. And the Apoſtle calls us *veſſels of mercy, that he might make known the riches of his glory on his veſſels of mercy*, Rom. 9. 23. So as in this manner of revealing the infinite work of Salvation, we may bee better ſatisfied, then by going out into the glory of *Gods counſels*, where we may loſe our ſelves rather in the fulneſs of *Truth*, then find any. So as thus God hath drawn out things more to our reaſon; for how can we thinke God who is infinitely pure, whoſe eyes are purer then to behold iniquity, can love a *ſinner* as a *ſinner*? All love is from ſomething *amiable* in the thing loved; But what is there in man faln, and corrupted, for God to love or delight in, to make his

delight

delight with the sons of men, where is the comlinesse? Therefore *God* must from *meer grace* more properly then *love*, order some *righteousnes* or *new glory* for man; in which he may beautifie, adorn, and love him. And this is the *righteousnes of Iesus Christ*, in which we are said to be *chosen* & *predestinated* to the *adoption* of *sons*. Thus *God* in *free-grace* had *mercy* on us, and gave *Christ* for us; and in him we are *made* capable of the *love of God*, and *accepted in the beloved*, *Ephes.* 1. 6. and not as some, that man was *elected* before *Christ*, the *body* before the *head*, and *Christ* for *man*, as shall appear more fully in another place.

III.

More of Gods Free-grace and Love; of mans sin and redemption, discovered.

THe Scriptures reveal to us a *pure God*, a *just God*, a *perfect Law*, the *first man sinning*, a *law broken*, a *curse entring*, *mercy working in a promise of life*, a *way of salvation darkly discovered*, *Iesus Christ this way*, this *Iesus Christ given for sinners*, and yet

pur-

purchaſing ſinners; all this wrought in time, and yet a *predeſtination* and *election of grace* before all time, *God loving us*, and *giving Chriſt* for us, and yet *loving us in the ſame Chriſt*. Theſe things are thus brought forth in the *Word*, and the *Spirit of God* can only guide us into ſafe conſtructions of the *myſtery thus revealed*, and how to draw the work of *Redemption* into ſuch order, that *ſin* and *death* by the *firſt man* may appear, and *righteouſneſs* and *life* by the ſecond, and *ſomething* of the *counſels* of *God* concerning *both*, before *either* was brought forth to the world; and yet but ſomething, and not all.

I finde, before *ſin* and *righteouſneſs* did thus appear in the world, that God is ſaid to *predeſtinate*, and *elect*, and chuſe us. I finde that all this work, thus wrought in *time*, yet is ſaid to be preſent before *God in all time*; and therefore he is called the *Lamb ſlain* ſo long ago; and we are called *choſen in Chriſt before the foundations of the world were laid.*

So as all I can finde out of this *glorious myſtery*, which is made up of ſuch contrary wayes, and workings, of *ſin* and *grace*, *juſtice* and *mercy*, an *old Adam* and a *new*,

new, and *predeſtination* or *election* of *grace* will only amount to this; That *man ſinned, God had mercy, and gave his Son*, which was God with him from *everlaſting*, to be that for man, and in man, which he could not be in himſelf, *righteouſneſs* and *true holineſs*: And thus man becomes a *new creature* to God again, not in *himſelf*, but in *another*.

God ſtill is the ſame, but *man* was not; nor is God the leſſe unchangeable becauſe of ſome ſeverall carriages or diſtributions of the ſame work about man; *mans falling*, and *redemption* in *Chriſt*; *mans ſin* and *Chriſts ſuffering*, may be ſaid to be but the love of *God* ordering man to the praiſe of his *free Grace* through ſeverall conditions, of *innocency, ſin, and righteouſneſſe*.

Yet this I find further, that the *main* and *glorious work of Redemption*, was that full and *finall work*, ordered by *God the Father* with himſelf. So as mans *ſin* was only ſerviceable to this, and was but for the bringing about of this, though not decreed of *God*, but occaſioned by man. *God* foreknowing the *changeableneſs* of his *creature*, and ſo working by *that*, not taking any *new counſels* upon this change in man

man which he took not before, but ordering *this* to that *ſalvation* he had ever ordained; nor is the revealing of *Gods predeſtination* or *election* in *Chriſt*, ſo much to let us ſee into the order of his *Counſels* (for *Who hath known the minde of the Lord*) as to ſet up God in the glory of his power, *Will*, and *wiſdome* before our eyes, that we may not look at any thing as happening from its own cauſes, and to order us from conceiving any change in God, as if our ſin and *Chriſts ſuffering* had wrought any alteration in him, either to *enmity* or *love*.

If you would know this Myſtery without confuſion, and yet in admiration, know that all this work of *free grace*, and *mans ſalvation* in *Jeſus Chriſt*, was ever the ſame with God, who *calleth things that are not, as if they were*; and *mans ſinning*, and *Gods revealing Chriſt in promiſes*, and in the *fleſh*, and in the *Goſpel*, is, That the *creature* may partake of it; and whereas there is a work of *ſin*, of *time*, of *perſons*, of *order*, of *Scripture notions*, of manifeſtation; Theſe are but ſo many ſeveral wayes by which the worke of *grace*, *love*, *ſinne*, *Chriſt*, and *ſalvation*, is finiſhed in the things

things themſelves. And all theſe ſeveral parcels of *Law, Goſpel, Sin, Righteouſneſs, Free-grace, Election, &c.* go to the making up this body of Chriſt the Elect; the law could not have been wanting, for then there had been no tranſgreſſion; and ſin could not, for then there had been no *free-grace*; and righteouſneſs could not, for then there had been no redemption; and *free-grace* could not, for then there had been no mercy; and election could not, for then there had been no everlaſtingneſs of purpoſe of God. So as this one infinite work of ſalvation is manifeſted in many parts to us, who could neither enjoy it, nor know it otherwiſe, not in that fulneſs nor infiniteneſs as it is in God. And theſe many parts make up that one work of our Redemption in *Ieſus Chriſt*; nor can we know any thing of it but thus in parts, not in the whole or glorious intireneſs of it, *We know but in part.*

IV.

IV.

The Son of God how conſidered in the work of Salvation.

THere are certain Scriptures which contain the Myſtery; yet in the *letter* of them hold it forth under a *divers notion* or *word.*

1. *God ſo loved the world that he ſent his only begotten Son, &c. Ioh* 3.16 with other Scriptures of this kinde, as 1 *Joh.* 4. 9, 10. *&c.*

2. Of the other ſort are theſe Scriptures, *God hath choſen us in him before the foundations of the world,* Epheſ. 1. 4.

God hath ſaved us according to his owne purpoſe and grace, which was given to us through Jeſus Chriſt before the world was, 2 Tim. 1. 5. with other Scriptures of this kinde.

Now theſe words ſay, that God *loved us,* and gave *Chriſt,* and that he loved *us in Chriſt.* And theſe may be both true, according to the *manifeſtation* of this *myſtery* to us, for one *Scripture* contains not *all* of this *myſtery* of Gods *love to ſinners.* Some hold forth only ſo much of it, as to make

make power and will in it appear; ſome, ſo much of it, as to make *free-grace* appear in it; ſome, ſo much of it, as to make love appear in it; ſome, ſo much of it, as to make *predeſtination* and *election* appear in it; ſome, ſo much of it, as to make *Ieſus Chriſt* appear as the *Lamb ſlain before the world for ſinners*; ſome, ſo much as to make *Ieſus Chriſt crucified* in *time* for *ſinners*; ſome, ſo much as to make *Gods love* appear in *giving Chriſt*; ſome, ſo much as to make *Chriſts love* appear in *giving himſelf*; ſome, ſo much as to make *Gods love* appear *compleat* to us in *Chriſt*; ſome, ſo much as to make *Ieſus Chriſt* appear the *Son* of *God*; ſome, ſo much as to make him appear a *ſon* of *man*, and a *ſaviour* of *men*; ſome, ſo much as to make him appear to *die* for *all*, and for the *world*, and ſome, ſo much as to make this all, and this *world* ſuch only as were his before the *world*, and only all ſuch as he had *loved and choſen*.

And thus is the Myſtery opened to the ſons of men in each part of Scriptures, which like ſo many ſeveral *Stars* give out their *beams* and *light* for the manifeſtation of this Myſtery of *godlineſs*, *God manifeſted in the fleſh*.

Now

Now we muſt be ſure in our conceptions and notions concerning this redemption, that we raiſe not up, nor form any thing to comprehend this *myſtery* which God himſelfe would not fold up in any ſingle *word* or *notion*, there being ſo many *diſcoveries* and *appearances* of *God*, who though he be but one *ſimple*, *pure*, *glorious eſſence*, yet his *creature man* cannot behold him ſo, but as in ſo many *ſcattered* parts and *beames* of *glory*. Man cannot take God nor the *myſtery* of God in, but by way of *parts* and ſeveral *kindes* of *excellency*, and ſo view him in one thing with another, and ſo in *Ieſus Chriſt*.

So as when we would conſider the *Work* of *ſalvation* in and by *Ieſus Chriſt*, we muſt take heed of ſtraitning it into any ſuch thing as the *effect of* Gods *love* onely, leſt ſomething be left out by our *narrow* conception, whereby the *myſtery* is but in part repreſented; and the other *parts* of the *work* have no room, by which, though we may know more of one part, yet we may know leſſe of another; like one who pumping *water* through a *narrow pipe*, fils not his *veſſel*, while another that works through a *larger*, filleth his: and indeed

the not taking in *ſcripture notions* in their *ſpirituall extent* and *variety*, but going out into ſome one notion more then another, which agrees better with ſome *principle* in us, may make us rather *opinionated*, then *ſpiritually wiſe*.

But in the *work* of *ſalvation*, we muſt conſider *Ieſus Chriſt* as he is revealed without his *incarnation*, before his *incarnation*, and in it; *without* it he is revealed to be the *word* of *God*, the *wiſdome* of *God*. *God with God, &c. Before it*, he is revealed to be the *ſeed of the woman*, the *promiſe*, the *elect*, the *covenant*, the *Angel of the covenant, &c. In the Incarnation*, he is revealed to be *Emmanuel, or God with us*, *Ieſus*, *Chriſt*, the *Redeemer*, the *Mediator*, *the Prieſt*, the *Propitiation*, *the Son*, and the *Son of Man*, *&c.*

Now theſe ſeverall *notions* will direct us, and order us to a *Scripture-revelation* of this *Myſterie*; for when we reade of this *Son of* God, under the names or notions laſt ſpoken of, as the *Son*, or *Jeſus*, or *Redeemer*: then we are to conſider of this work of *Redemption* in the *fleſh manifeſted*, and amongſt us, and then conſider what part of the work comes under that *notion*.

And

And when we reade of his *other names*, we are to conſider what *part* of the *myſterie* fals under thoſe, either without *incarnation*, or *fleſh*, and ſo he was *one* with the *father*, *&c.* or elſe *before incarnation*, and ſo he was in the time of the *Law* of *ceremonies* and *types*; and from all theſe wee may ſafely draw this.

That the *Son of God*, as *Jeſus and Chriſt*, and ſo *manifeſted in the fleſh*, was ſent out, and given as it were of God; *foretold* and *figured* before he was given, ever with God, being *God* himſelfe, and everlaſtingly preſent, both as God, and as God and man in the election of grace, being the elect in whom we are choſen, and whoſe body we are.

Theſe *notions* of God, as the *Word*, and as *Jeſus*, *Chriſt*, and *Redeemer*, and *Mediator*, is but the drawing forth the Myſterie of *Redemption* in its ſeveral parts and degrees: And all this is true, that God loved us, and gave Chriſt, and we are choſen in Chriſt, and he was the *Lamb ſlain both before the World* in purpoſe, and *in the world* according to this purpoſe: nor are we to conſider Gods love to us without Chriſt, nor Gods love to us before Chriſt,

nor our selves out of Christ, in whom we are chosen: But rather thus, God loved us in Christ, and yet gave Christ. And all this is true in the way and order of manifestation, beyond which we cannot see: nor can we in a Scripture-way consider any act of *grace* from *God* but in the *Son*, there being no way of *union* and *communion* with God for man, but by him who is both God and man.

V.

Gods love manifested in the Gospel-expressions.

WHere ever there is any appearance of God in *mercy* or *grace*, or *love*, there is *gospel*, and where ever there is any *gospel*, there are such expressions and appearances of God: As in the *old Testament* we finde him under these names, the *Lord thy God*, the *Lord*, the *Lord mercifull, and gracious, long suffering*, and of much *goodnesse*: A *Lord passing by the transgression of his people*, loving *His freely*, counting them the *Apple of his eye*, the *signet upon his hand*, his *Iewels*, his *Vineyard*, his *children*.

And

And in the *new Teſtament*, where *God* appeared in the *fulneſſe of love*, there he is called a *Father of mercies:* and his grace, *free-grace*, and his love, a *love manifeſted*, and *unſearchable*.

And thus the ſoul is to look on him, and conſider him in *grace*, not in *glory*; in *love*, not in *righteouſneſſe*: And this is that which will draw on the ſoul to have *communion* with him. VVe have only to doe with him now in the *Goſpel-appearances* and *expreſſions*. In our firſt man *Adam* we had to doe with him only in a way of *ſubjection* and *righteouſneſſe*: But now in our ſecond *Adam*, in a way of *ſon-ſhip*, or *adoption*, and *free-grace*.

VI.

The new covenant, no covenant, properly with us, but with Chriſt for us.

GOd makes no *Covenant* properly under the *Goſpel* as he did at firſt: but his *covenant* now is rather all of it a *Promiſe*. *Man* is not reſtored in ſuch a way of *co-*

venant and condition as he was loſt, but more *freely*, and more by *grace* and *mercy*; and yet God covenants too, but it is not with man onely, but with him that was God and man, even *Jeſus Chriſt*; he is both the Covenant, and the Meſſenger or Mediator of the covenant, God agreed to ſave man, but this *agreement* was with Chriſt, and all the conditions were on his part; He ſtood for us, and articled with God for us; and performed the conditions for life and glory: and yet becauſe we are ſo concerned in it, it is called, A Covenant made with us, *I will make a new covenant with them:* and yet that it may not be thought a Covenant only with us, as the firſt was, it is called a new Covenant, and a better Covenant; and Chriſt is called the Mediator of it. And leſt we ſhould think ſome conditions were on our parts, as in the firſt it is added; *I will write my law in their hearts, I will put my ſpirit within them:* So as in this new Covenant, God is our God of *free grace* and *righteouſneſſe* on his part, not for any conditional *righteouſnes* on ours; yet in Scripture it is called ſtill a Covenant, becauſe God is our God ſtill in a way of *righteouſneſſe*, though

though of *redemption* too, and of *condition* too; yet not on ours, but on Chriſts part for us; and yet it is a Covenant with us, becauſe we are Chriſts, 1 *Cor.* 3.

VII.

Gods manner of Covenanting.

GOd takes us into Covenant, not upon any *condition* in us before; he brings with him Chriſt, and in him all the conditions, and makes us as he would have us; not for the Covenant, but in it, or under it; we are not his people before he be our God firſt. *I will make a new covenant with thee, I will be thy God, and thou ſhalt be my people, I will write my law in your hearts, and put my ſpirit within you,* Heb. 8. 10. *You have not choſen me, but I have choſen you.*

VIII.

They that are under Grace revealed, are no more under the Law.

WHile we are out of *covenant* with God, we are in our own judgement, and others, under the *curse* for any *breach* of *law* or *disobedience*. But when we are once under grace revealed, we are ever under grace, and no more under the *law*: The *law* can only tell a *believer* he *sins*, but not *tax* him for any. *We are not under the law, but under grace. Who shall lay any thing to the charge of Gods elect? Who shall condemn? It is Christ that dyed.* Rom. 8. 33.

IX.

When God is said to be in Covenant with a soul.

A *Soul* is then properly, actually, or expresly in *covenant* with *God*, when God hath come to it in the *promise*, and then

then when it feels it ſelfe under the power of the Promiſe, it begins only to know it is in *Covenant*; and yet to yield and obey, as if it were but to enter into that *Covenant* which God hath made with it in Chriſt, before it could do any thing; ſo as they that believe, doe rather feel themſelves in that *covenant* which God hath made with them without any thing in themſelves, either *faith* or *repentance*, *&c.*

X.

A juſtified perſon is a perfect perſon.

A *Perſon juſtified*, or in *Covenant*, is as *pure* in the ſight of God as the *righteouſneſſe* of Chriſt can make him, (though not ſo in his own eyes, that there may be work for faith) becauſe God ſees his only in *Chriſt*, not in *themſelves*: and if they were not in ſuch a *perfect righteouſneſſe*, they could not be *loved* of him, becauſe *his eyes are purer then to behold iniquity*, or to love a ſinner as a ſinner.

XI.

Sin ſeparates not his from God, but from Communion with God.

NO ſins can make God, who loves for ever and *unchangeably*, love us *leſſe*, and yet a *believer* will grieve for *ſin*, becauſe it grieves the *Spirit* of his God; and though he *know ſin* cannot *now ſeparate* from God, yet becauſe it once *ſeparated*, he hates it, and becauſe it *ſeparates* ſtill: though not from God, yet from Communion with God, *grieving the holy ſpirit of God.*

XII.

Chriſt in the fleſh.

CHriſt in the *fleſh* was God *himſelfe*, who that he might reveale his love to us, made us *partakers* of the *divine nature*, by faſhioning our *nature* for his own *glory* to *live in*, and by being both *God* and *man* amongſt *us*, and for *us*; and herein is the *myſterie* of reconciliation: None but the

nature

nature of God could reconcile God, and no *nature* but *mans* that had *ſinned* could properly ſuffer for man; therefore *there is one Mediator betwixt God and man, the man Chriſt Jeſus.*

XIII.

Chriſt being in our nature.

CHriſt was *love*, *mercy*, and *riches* of *free-grace manifeſted* in the *fleſh*, and in our *nature*, that they might flow out more abundantly *upon our nature*, on the *veſſels* of *mercy choſen in this Chriſt before the foundations of the world.*

XIV.

Chriſts Love.

CHriſts *love* muſt needs exceed all the *love* of the *children of men*; for he was the very *love* of *God cloathed in fleſh* and *blood.* This is he *that was red in his apparel, as he that treadeth in the winepreſſe.*

XV.

XV.

Christ doing and suffering for our sakes.

CHRIST came into the *world*, that he might *doe* what we *could not do* to the fulfilling of the *Law*, and *suffer* what we could *not suffer* for the *breach* of the *Law*.

XVI.

Christs Mediatorship.

CHRIST standing now as a person betwixt *God*, and the children of men, takes in the fulneſſe of *righteouſneſſe* and *ſin* from both natures; *righteouſneſſe* from *God*, and *ſin* from *Men*, whereby all the *ſins* of his people are *fully done away* by the infinite glory of that *righteouſneſſe*, both from *himſelfe* and *us*.

XVII.

XVII.

The right generall redemption by the ſecond Adam.

CHRIST is the *ſecond Adam*, in whom all are made alive, as all in the *firſt Adam* were dead; but not ſo, as if all who were *dead* in the *firſt Adam*, were made alive in the *ſecond*: but as the *firſt Adam* was the perſon in whom all that are *dead* did *die*, ſo *Chriſt* is the *ſecond Adam*, in whom all that are *alive* do *live*; for *Chriſt* is the common nature of the *living mankinde*, who *live* unto *righteouſneſſe*, as *Adam* was the common nature of the *dead mankinde*, who *die* unto *righteouſneſſe*: *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one many are made righteous*: God hath concluded all under ſin, *That the promiſes by faith of Jeſus Chriſt might be given to them that believe*, Gal. 3, 22.

XVIII.

XVIII.

Christs Love.

THe *love* of *Christ* exceeded in this, that he gave himselfe to *die* for us when we were *enemies* to him, and crucified him our *selves*, who came to be crucified for *us*; and could neither *love* him, nor *pitty* him for what he did, *For while we were as yet sinners, Christ died for us, and greater love then this hath no man.* This is the *mysterie*, that *man* could not live in Christ till he had *killed* Christ first. And thus he was wounded in the house of his friends. *O all yee that passe by the way, behold and consider if ever there were mysterie like unto this mysterie.*

XIX.

Christs blood.

THe *blood* of *Christ* was not the *blood* of *man* only, but the *blood* of the *Son* of God, and therefore it was a *price* for *sin*: the very power of the God-head as it were bleeding for *sin*, by which it is called,

led, *The Redemption of his blood*, and *the blood of the Son of God.*

XX.

Chriſts blood powred out.

THe *blood* of *Chriſt* powred out, wrought greater *compaſſion* in *God* towards *men* (I ſpeak as a man) then the *ſufferings* of all the men in the world could doe, becauſe he being begotten of God *himſelfe*, and the *expreſſe Image* of his *perſon*, though he could not *ſuffer* being ſo *infinite a glory*, yet becauſe that *perſon* ſuffered which was *God* and *man*, or the *Son* of God in man, the *Father* in an unſpeakable way beheld the *travel* of his ſoul, and was *ſatisfied.*

XXI.

Chriſts veſture dipt in blood.

CHriſts *garment* which he was deſcribed in by the *Prophets* under the *law*, is of a colour to ſet forth *love* and *ſuffering* under the Goſpel; for this is *he that came from Bozra with his garments died red.*

XXII.

XXII.

Christs Comelineſſe.

THe *comelineſſe* of *Chriſt* in the Goſpel is a moſt *deſirable comelineſſe* for the ſons of men to love; it is the *glory* of the *onely begotten Son of God*, full of *grace*, the ſweeteſt object for thoſe in miſery to delight in. This is that *beloved* which is more *then another beloved.*

XXIII.

Chriſts beauty.

CHRIST hath both the *form* and *power* of *love* in him, and therefore it is that his *Spouſe*, or *His* behold him as *white* and *ruddy*, and the *faireſt amongſt ten thouſands*; *white* in the glory of his *Godhead*, and *ruddy* in the ſufferings of his *Manhood*: and becauſe of his *ſweet oyntments* or *powring* out of ſpirit the *Virgins* follow him, for his hands *drop myrrh upon the ſoul*, even *ſpirituall graces* upon the *handles* of the *Lock*.

XXIV.

Chriſts Names.

CHriſt will be known to *his* by no other *names*, but *names* of *love* and *grace*; a *Lover*, a *Bridegroom*, a *Phyſitian*, a *Saviour*, an *Emmanuel*, or *God with us*, an *only begotten Son of God*, the *brightneſſe* of *his glory*, a *merciful* and *faithfull high Prieſt*, a *ſacrifice* for *ſin*, a *Mediator*, an *Advocate* for *ſin*, a *Beloved*; and he brings a *ſoul* to the *banquetting houſe* of *ſpiritual things*, and his *banner* over it is *love*.

XXV.

Chriſt and His.

CHriſt having adorned *his* in the *riches* of his *righteouſneſſe*, looks on them and *loves* them in his own glory, ſo as they both *love* one another; *Chriſt* and *His* delight in one another, *Thou haſt raviſhed my heart, my ſiſter, my ſponſe; thou haſt raviſhed my heart with one of thy eyes, with one chain of thy necke*, ſaith *Chriſt*; and

ſaith

ſaith the *Spouſe*, *My beloved is the faireſt amongſt ten thouſands.*

XXVI.

Chriſts love in Heaven to us, or Chriſt exalted.

THe love of Chriſt is more now in Heaven towards us, by how much more the love of God is glorioufly ſhed abroad within him, yet his *nature* is the ſame; for he is no leſſe man, nor more God then he was; but more *excellently God* and *man*, even the *man Chriſt Jeſus.*

XXVII.

The Goſpel is Chriſt revealed.

THe *Goſpel* is *Chriſt himſelfe*, and *love revealed*, or the *word of God* in the *Word*, or the glad tidings of what he hath done and ſuffered for ſinners, and over whom he hath *conquered*, being Captain of our *ſalvation*, having *ſpoiled principalities* and *powers*, making *a ſhew of them openly*; *and triumphing over them*, Col. 15. It is the *miniſtry* of *life* and *peace*, and *glory*,

glory, or God *ſpeaking to men from Heaven, and intreating them to believe*, that he was *born* of the *ſeed of David*, *ſuffered*, *died*, and *roſe again for their juſtification*; and that they are *ſitting together with him in heavenly places*.

XXVIII.

The Myſterie of Chriſt in the Goſpel, a myſterie of Love.

THE whole buſineſſe of Chriſt, as it was begun in *love*, and brought forth in *love* unto the world, and all the *actings* and *workings* of it from Gods *being* in Chriſt, to Chriſts *ſitting* at the *right hand* of *God*, are but a *goſpel*, or *ſtory of unſpeakable love* revealed to the *world*; ſo the *carrying* on of all yet, is in love; *man* in this *goſpel* is only to be *perſwaded* of ſuch love in love, and *ſweetly tempted* and drawn to love again in the *miniſtery* of the *Goſpel*; and the *ſpirit* of love and adoption is ſhed abroad by the *Goſpel* in the *ſouls* of *men*, to *reconcile* them who are otherwiſe *enemies* in their *mindes* by *wicked Works*, and to make them love him,

him, who never was an enemy to them in *Iesus Christ*, in whom they were chosen, though the mystery is revealed to us under a *parti-coloured work* of *sin* and *grace*.

XXIX.

A believers glorious freedom.

THe *spirit* of *Christ* sets a *believer* as *free* from *Hell*, the *Law*, and *bondage* here on *Earth*, as if he were in *Heaven*; nor wants he any thing to make him so, but to make him believe that he is so: for *Satan*, *sin*, *sinfull flesh*, and the *Law*, are all so near, and about him in this life, that he cannot so walke by *sight*, or in the clear apprehension of it, but the *just doe live by faith*, and *faith is the evidence of things not seen*.

XXX.

All the sins of Believers done away on the Crosse.

THere is no sin to be committed, which Christ did not *pay down* the *price* of his *Blood* for upon the *crosse*; *making peace through*

through the bloud of his croſſe, and yet a believer will ſin as tenderly, as if all his ſins were to pay for yet, knowing that he is not *redeemed to ſin, but from ſinne*; not that he *may ſin*, but that *ſinning* he *may not ſuffer* for *ſin*, *Chriſt is riſen for our juſtification.*

XXXI.

Chriſt offered to ſinners.

CHriſt in the *goſpel* cals out of *Heaven* to *ſinners* by that very name, and tels them he hath ſalvation for them if they will believe him. Nor doth he ſtand upon *what ſins*, leſſe or more, greater or ſmaller; ſo as none can ſay they are not called on, and proffered ſalvation, be they never ſo *ſinful.*

XXXII.

A Believer muſt live in Chriſt, not in himſelfe.

A Believer hath a twofold condition; (yet as a believer but one) in *Chriſt*, in *himſelf*; yet he ought ever to conſider himſelf

himselfe in Christ by faith, not in himself; in Christ he hath perfectly obeyed the whole Law, *perfectly suffered* and *satisfied* for all his sins to the Justice of God, and in Christ is perfectly *just* and *righteous*; and therefore it is said that *our life is hid with Christ in God*, and *we are raised up with Christ*, and *made to sit together in heavenly places in Christ Jesus*, even already; but in himselfe there is a *body* of *lust*, *corruption*, and *sin*; and there is a *Law* revealing *sin*, *accusing*, and *condemning*. So as if a believer live only by *sense*, *reason* and *experience* of himselfe, and as he lives to men, he lives both under the *power* and *feeling* of *sin* and the *law*: but if he live by *faith* in Christ, believing in the *life*, *righteousnesse*, *obedience*, *satisfaction*, and *glory* of him, he lives out of the *power* of all *condemnation*, and *unrighteousnesse*. And thus a believer is blessed only in a *righteousnesse without*, not *within*; and all his *assurance*, *confidence*, *comforts*, are to *flow* into him *through a channel of faith*, not of *works*, believing himselfe happy for what *another*, even Christ, hath done for him, not what he hath done, or can doe for himselfe.

XXXIII.

How Chriſt and a Believer were one in ſin and righteouſneſſe.

ALL the ground of a believers *righteouſneſſe* and *ſalvation*, and *exemption* from the *law*, *ſin*, and the *curſe*, is from the *nature office*, and *tranſaction* or *work* of Chriſt, and Gods *accounting*, or *imputing*; Chriſt ſtood *clothed* in our *nature*, betwixt God and man, and in that with all the *ſins* of *believers* upon him, *God having laid on him the iniquities of us all:* In his *Office* he *obeyed*, *ſuffered*, *ſatisfied*, and *offered* up *himſelf*, and now ſits as a Mediator to perpetuate or make his ſacrifice, obedience, ſuffering, and righteouſneſſe everlaſting: and thus *bringing in everlaſting righteouſneſſe:* And God he *accounts*, *reckons*, or *imputes* all that is done in our *nature*, as done by *us*, calling things that are not, as if they were: and in his *perſon*, as in our *perſon:* And thus he is *made ſin for us, who knew no ſin, that we might be made the righteouſneſſe of* God *in him.*

XXXIV.

We muſt come before God as having put on Chriſt firſt, not as ſinners and unrighteous.

A Believer in all his dealings with God, either by Prayer, or other way of drawing neer, is to ſtate, and conſider himſelf thus in *Chriſt* in the firſt place, and to put on the relation of *Sonſhip* and *Righteouſneſſe*, and to look at, or conſider ſins no otherwiſe in himſelfe, then as debts paid and cancelled by the bloud of *Chriſt*: and by this all *bondages*, *feares*, and *doubtings* are removed, and his *Spirit* is free, *For the Sonne hath made him free*: And now he comes in *the ſpirit of adoption*, and cals *God Father*: and here begins all, *faith*, *hope*, *confidence*, *love*, *liberty*, when as others dare not believe themſelves in ſuch a condition, till upon terms of *humiliation*, *ſorrow* for ſin, *works* of righteonſneſſe, they have as they think, a reaſonable *meaſure*, *price*, or *ſatisfaction* to come with, and then begin to believe, hope, and be confident: And thus in

way

way of compounding and bargaining with God, deal with him at all occaſions: but ſuch *ſubmit not to the righteouſneſſe of God*, and the *free-gift of juſtification by grace*, and give *not glory to God*: For they that believe upon ſomething firſt in themſelves, ſhall *as they have kindled a fire, lye down in the ſparks of their own kindling*, and have nothing in Chriſt, becauſe they will not have all in him, for we muſt either have *all* in him, or *nothing*: and though ſome will have *all* in Chriſt for *ſalvation*, yet they will have ſomething in themſelves to believe their intereſt in this *ſalvation*; and though this be not to reject *Chriſt* for *righteouſneſſe*, yet it is to reject his *free-promiſe*, or *word* of *aſſurance* for this *righteouſneſſe*, and rather to be perſwaded upon ſight then faith, and ſenſe then promiſe, and ſomething in our *ſelves* then in *himſelfe*.

XXXV.

The Law is now in the Spirit, and in the Goſpel for a Believer to walk by.

THe Goſpel is both a perfect *law* of life and righteouſneſs, of grace and truth; and therefore I wonder at any that ſhould contend for the *miniſtery* of the *Law* or *ten Commandments* under *Moſes*, which is of leſſe glory then that which is now revealed and exceeds in glory, and ſhould ſtrive for a Law without the Goſpel, which is in the Goſpel: Nor is the holineſs and ſanctification now ſuch as is faſhioned by the *law* or outward *Commandment*, but by the preaching of *faith*, by which the *Spirit* is given, which renews and ſanctifies a believer, and makes him the very *Law* of *Commandments* in himſelf, and his heart the very two *Tables* of *Moſes*: And though the *Law* be a *beam* of *Chriſt* in *ſubſtance* and *matter*, yet we are not to live by the *light* of one *beam* now when the *Sun* of *righteouſneſs* is riſen himſelf; that was a fitter light for thoſe who lived in the region and ſhadow of death. And it is with

with the Law now, or light of righteouſneſs, as it was with the light in the Creation, when that which was ſcattered was gathered into one body of light: So Chriſt now being revealed, holineſſe and righteouſneſs, as well as grace and love, is revealed in him and gathered up in him. And what need we light up a candle for the children of the day to ſee by? What, is there any ſtriving for a ſtream in the *chanel*, when the fountain is open? Nor doth it become the glory of Chriſt revealed, to be beholding to any of the light upon *Moſes* face. The *word is now made fleſh* and *dwels amongſt us*, and *we behold his glory as the glory of the only begotten Son, full of truth* as well as *grace*.

XXXVI.

Legall and Goſpel-Commandments and Duties.

GOſpel-Commandments, and Legall Commandments, do not command in the ſame power, in the ſame manner, or to the ſame end: The *Law* commands *us* to

obey, to love, to fear, to be holy, that God may be our God, and we his people; the Gospel commands us to obey, and love, because we are the *people of such a God*; The Law commands us in the *power* of *God* as a Law-giver, and Tutor, or Minister; the *Gospel* in the power of a *Father*; the *Law* commands by *promises* and *threatnings*, *blessings* and *cursings*; the *Gospel* perswades rather then commands, and rather by promises, and exhorts rather then bids, and reasons us to duty rather then enforces, and rather drawes us then drives us: and by setting forth promises, and priviledges, and prerogatives, and works done on Gods part, and Christs part for us, and in love rather argues us into doing and working, and loving reflections again: and Christ is chiefly propounded both for *holiness* and *obedience*, for *mortification* and *newness* of life: So as the *Gospel* commands us rather by *pattern* then *precept*, and by *imitation* then *command*, *Heb.* 12.1,2,3.

Nor to the same *End*. The *end* of the *Law* was to *bondage*, *feare*, *tutorship*, *revealing of sin*, *outward obedience*, and *conformity*: The *end* of *Gospel-lawes* is to *love*, *newnesse*, *of spirit*, *praise* and *thanksgiving*

giving for *righteouſneſſe*, and *life* received, and teſtimony to our righteouſnes receiv-ed in Chriſt. *Having theſe promiſes, let us cleanſe our ſelves from all filthineſſe both of fleſh and ſpirit*, Rom. And thus, *Chriſts yoke is eaſie, and his burthen light*, and *his Com-mandements are not grievous*, for they are *Commandements* that carry life and power, and quicken to that duty they command, like the Sun who warmeth us in the very ſhining upon us: and we work, and walk, and live under the Goſpel, as being ſaved already, and redeemed, and bringing forth the power of this redemption and ſalvati-on, through the *ſpirit* of *adoption*, freely working to the praiſe of that *free-grace*, and freely obeying for ſuch free redempti-on, and doing every thing in love, becauſe of the *love ſhed abroad in our hearts*; and neither taking in *judgements*, nor *hell*, or *damnation*: nay, nor *Heaven*, nor glory, to force on the work, or quicken the duty: but doing all from the *Law of the Spirit of life in Chriſt Jeſus*, except when corrupti-on or temptation hinders the freeneſſe and ſpiritualneſſe in the duty.

XXXVII.

The Gospel in the holinesse and grace of it.

THere is doctrine of *holiness* in the Gospel, as well as *grace* and *love*; and there are *commands* for *obedience*, as well as *tydings* of *forgivenes*: *The grace of God that bringeth salvation hath appeared to all, Teaching us, that denying ungodlines, &c. we should live soberly, righteously, and godly*, Tit. 2. 12. And this kinde of Gospel is such in the revelation of it as fits both *God* and *man*: *God* the *Father* may be seen in commanding holinesse, and the Spirit in forming the holiness commanded, and the Son in redeeming us to holiness, even to the will both of the Father and the Spirit. And this Gospel fits *man*, who is made up both of *flesh* and *spirit*, and so hath need of a *law* without, and in the *letter*, as well as in the *heart* and *spirit*: *The Law is spiritual, but we are carnal*, Rom. 7. Nor can such a state of flesh and spirit, be ordered by a law only within; for the *Word* and *Law* of the spirit meerly is for a *spiritual condition or state of glory*, as *Angels*, who only

only live by a *law ſpiritual*, or *Word* of *Revelation:* But our eſtate here being partly carnal, muſt needs be ordered yet in part by the *Law* of *a carnal commandment*, and yet this *Law* is not ſuch as it was before, a meer *Law* in the letter, but it is now under the *Goſpel*, a law of life, ſpirit, and glory; it is a *law* in the hand of *Chriſt*, and with the *promiſes* of *Chriſt* about it to make it ſpirituall indeed. And this is according to the *juſt*, *wiſe*, and *righteous diſtribution* which *God* hath made to our *divers* eſtate of *fleſh* and *ſpirit*, by dealing out to us both the *word* and *ſpirit*, the *letter* and *life*. Therfore the *Word* is called *Scriptures* given by inſpiration, and is profitable for doctrine, *&c.* 2 *Tim.* 3. 16, 17. And the *Spirit* is called the *anointing*, and *teacheth all things*, 1 Ioh. 2. 27. And *I will put my law in their mindes*, Heb. 8. 10, 11. *And the Comforter whom I will ſend, he ſhall teach you*, Ioh. 14. 26. 1 Theſ. 4. 9. Acts 2. 17.

Thus, whatever *doctrine* of *holineſs* is in the *new Teſtament*, we are to receive it, becauſe it is now the doctrine of him who is the *Lord Jeſus Chriſt*, the *Lord* as well as *Ieſus Chriſt*, and one who *commands* as well as *ſaves*: Nor is there any *covenant of*

works in ſnch kinde of obedience : *Life* is given us to make us obey, but not for obeying.

XXXVIII.

The new Covenant further ſet forth to be meerly a promiſe.

THe *Covenant* that is called the *new Covenant* that *God* makes with *his* now under the *Goſpel*, is all on his own part, without any thing on *mans*, he makes himſelfe ours, and makes us his, all is of his own doing : though a *Covenant* in the *ſtrict legal common ſenſe*, is upon certain *articles* of agreement, & conditions on both ſides to be performed : Thus ſtood the *old Covenant*, there was life *promiſed* on *condition* of *obedience*, and ſo in *covenants* and *contracts* betwixt *man* and *man*, but now there is a *Covenant*, or rather *promiſe* in Jeſus Chriſt, who is called the *Mediator*, or *Mannager* of the *covenant*, in which God gives himſelf freely in Chriſt, to be the God of a *poore ſinner*, Chriſt undertaking all, both with the *father* and the *ſoule* :

ſuch

ſuch a kinde of *covenant* was eſtabliſhed with *Noah*, *Gen.* 9. 11. *Behold I eſtabliſh my covenant, &c.* nothing required on *mans part*: This is called a *new Covenant*, for it is clear againſt the ſtrain of the old, wherein man was to have his life upon condition: yet it were good, that we did not reſt too much in the notion of a *covenant*: nor is it the way of a *covenant* that the Goſpel uſes, but rather the promiſe, or grace, or ſalvation; for the *Spirit* uſes the word *Covenant* only by way of alluſion; and becauſe the ſoul being under the power of the ſpirit, doth it ſelfe contract and covenant with God to obey, though God gives no life in ſuch a way of a covenant or obedience. And I obſerve, that the uſage of this *word* hath a little corrupted ſome in their notion of *free-grace*, and makes them conceive a little too legally of it: And I conceive, that the Doctrine of it in *Heb.* 8. 10. *&c. I will write my law, &c.* And *I will take away your ſtony heart, &c. And put a new ſpirit within you, Jer.* 31. 31. *Hezek.* 36. 26. doth clear it to be only promiſe and grace, and free love to a ſinner, for if any thing were to be done for life or ſalvation, we ſhould darken the glo-

ry of *free-grace*, and make it a *promise* neither wholly of *grace*, nor wholly of *works*. If it be of *grace*, it is no more of *works*, otherwise *grace is no more grace*, Rom. 11. 6. Nor is this *promise* of *salvation* given to *sinners* as *sinners*, barely, simply, and singly; nor as *qualified* or *conditioned*; not to *sinners* as *sinners*, for God can only love in Christ; nor as *qualified* & *conditioned*, for so *life* should be purchased *by us*, rather then *for us*; so as we are only *sinners* in our own and others *judgements*, but truly loved in Christ when the promise comes. And thus the Scripture cals us *ungodly*, and *sinners*, and *children of wrath*: Not that we *are* so, but *seem* so; or not so in *Gods account*, but the *worlds*: So as here is ground enough for any to *offer salvation* to the *veriest sinners*, and for the *veriest sinners* to receive; for *God is in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation*, 2 Cor. 5. 19.

XXXIX.

XXXIX.

The way of aſſurance for Believers.

THe ſureſt knowledge that any one hath that they have received the *promiſe*, is, the cloſing of their heart with Chriſt, the reall *receiving* and *beleeving*, the *relying* and *going* out of the heart upon Chriſt: *the juſt ſhall live by faith*, Rom. 1. 17. *We walk by faith, and not by ſight.* This was the aſſurance the *Father* of the faithfull had, *who ſtaggered not at the promiſe, but gave glory to God*: Yet this *aſſurance* is ſuch, as the *ſoul* cannot be content with only, there is ſomething in *man* beſide *faith* to be *ſatisfied*, *reaſon* will have more *light* to ſee by: and therfore the *working* of the *ſpirit* in new *obedience*, and *love*, and *repentance*, and *ſelf-deniall*, are ſuch *glimmerings* as the *ſoul* may be *refreſhed* by, though not *ſtrengthened* by, and *comforted* by, though not *ſupported* by: *Works* though they cannot aſſure by *themſelves*, yet raiſed up by *faith*, may with *it* cheer up the *ſoul*: if we *believe* more of

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theſe *works* then we ſee or feel, and ſo *ſtrengthen* them by faith, they may be like the *tokens* and change of raiment by which *Jacob* was perſwaded that *Joſeph* was alive; by theſe we may be better perſwaded that we *live*, and *live* in Chriſt: Therefore the *ſoul* being a reaſonable and *diſcourſive ſpirit*, is much ſatisfied in ſuch a way, when the Spirit of God helps it to reaſon, and draw concluſions, as thus:

The *Word* ſayes, *Whoſoever believes ſhall not periſh.*

But, I believe, ſaith the ſoul, *and therefore according to this Word, ſhall not periſh.*

The *Word* ſayes, To *believe*, is to *receive*, or put *confidence* in, or *truſt*, as in *John* 1. 12.

But, I receive Jeſus Chriſt for mine, I truſt in him for ſalvation, therefore I believe.

The *Word* ſayes, *Repentance, love, ſelfe-deniall, obedience* to the *Will of God*, are all the fruits of the *ſpirit*, but theſe are in me; I can *repent*, and *love*, and *deny* my ſelf, and *obey*.

The *Word* ſayes, That we are *compleat* in Chriſt, and *righteous* in Chriſt; but when I *repent*, or *love*, or *obey*, I *believe* I am in Chriſt;

Chriſt; and therefore, my love, and repentance, and obedience is ſuch as I may believe, though not in themſelves, yet in him to be good and ſpirituall.

And thus a believer may believe for aſſurance, and yet reaſon for aſſurance: and ſome other queſtions a believer may put to his own ſpirit, and draw it out into more concluſions for believing: am I Chriſts or my own? If I be Chriſts, doe I walk with Chriſt? and live to Chriſt? and obey Chriſt? Doe I delight in Chriſt, and thoſe that are Chriſts? Or do I live to my ſelf? to my luſt? to my profit, or credit? to others, or the world?

XL.

The Goſpel-Miniſtration very glorious.

THe *miniſtration* of the Goſpel exceeds in *glory*: for now under the *miniſtery* of Ieſus Chriſt himſelfe, the *heavenly things themſelves* are brought forth, the *free love* of God in Jeſus Chriſt, and the *free love* of Jeſus Chriſt himſelf, all the *powrings out of ſpirit*, and the full *diſcoveries*

ries of *love*, were reſerved for *Chriſts* own *day*; the Kingdom of God, the *righteouſneſs*, the *juſtification*, the *forgiveneſs* of *ſins*, the *ſpirit* of *comfort*, the glorious *liberty* of *peace*, and *joy unſpeakable*, are the glory of *Chriſt* come in the *fleſh*, the *treaſures* that went with his own *perſon*; they under the *Law* ſaw this day but afar off, they ſaw but the *blood* of *Buls* and *Goats*, and *grace* and *peace* afar off: but bleſſed are our *eyes*, for we *ſee*, and our *ears*, for we *hear* that which *many Kings* and *righteous men* have deſired: we ſee the *Son of God bleeding* himſelf, and are under a more *ſpiritual ſprinkling* then they; they were under a *fleſhly purifying* they were as *children* and *ſervants* that were not at age, and ſo had neither the *uſe* nor *freedom* of the *heavenly inheritance*; they were ſubject to *death* and *bondage*; we are *delivered to ſerve him without fear*: they were kept under the *ſchoolmaſterſhip* of the *Law*; we (now the *fulneſs of time is come*) enjoy the *pretious liberty of the ſons of God*; the light which they lived in before, was glorious, compared with the *darkneſs* the *Nations* lived in, even under a *region* and *ſhadow of death*; but it was darkneſs compared with the *light of the*

Goſpel

Goſpel; now *light covers the earth*, and it is not ſuch a *enlightning* as that of *mount Sinai* to *bondage* and *fear*, a *light with ſmoak* in it, and *thunder* in it, or a *light with types* and *terrour* in it, but a more *clear*, *comfortable*, and *ſoul-refreſhing* light; the *beams of Chriſt* now *ſhine* with *grace* and *love* upon the ſouls of his people, like the *Sun* in the Spring time, in whoſe *light* there goes a vertue which cauſes the earth to ſpring and bloſſom: ſo do the *ſouls* of the *Saints* under the *Sun of righteouſneſs* now; *grace*, *mercy*, and *ſalvation* is in the light thereof; and *love*, *joy*, *peace*, with all the *friuts* of the *Spirit* do appear.

So as *Goſpel-times* have the *ſubſtance* and body of *Chriſt*, and all that is *Chriſts*; the Goſpel-miniſtery hath the flowings of the ſpirit *Acts* 2.17, 18. *Ioh.* 16. 17. hath *power* and *life* in it, to *change* the ſoul from *glory to glory* by the *Spirit of the Lord*, 2 Cor.5.Ioh.5.25. hath *ſpirituall freedom* to ſet ſouls at liberty from *death* and the *curſe*, and *everlaſting righteouſneſs* is brought in, *Daniel* 9. and the *fulneſs of age* is come, ſo as the *ſeverity* of the *law*, the *Schoolmaſter*, hath done whipping us; we

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are now under grace, *Gal.* 4. 5, 6. the *Gospel ministery* hath Jesus Christ himself, no signe of him, no *type* of him; here is no *sacrifice* now, no *Moses* now, but the very Son of God, and with him a whole change of the Priesthood and Ordinances, now no more Priests to reconcile God, but God reconciled, and Ministers of reconciliation; the Ordinances *few*, *clear*, and *spirituall*, and the Ministry *free* and *large*; no more to *Jew* only, but to *Jew* and *Gentile*, even to the World. *God so loveth the World now, that whosoever believeth, shall have life*, Isay 54. 1.

XLI.

In what kinde the Gospel is glorious.

THough the Gospel tels of glorious things, yet they that *overlook* this *glory* may soon see little of it, for in the *word*, there is but a *little noyse*: A sad story of *one crucified, dead*, and *risen*; all the outside is but mean, the ministery only a plain businesse of *tydings*, or the *foolishnesse* of preaching, 1 *Cor.* 1. 18. The other wayes of it, plain and homely, some water for Baptism,

tiſm, a little *bread* and *wine* for *food.* The meaneſt and pooreſt moſt commonly for followers and friends of it: not many *noble*, nor many *mighty*, 1 *Cor.* 1. The Miniſters of it, or Preachers and Publiſhers of it, but homely: What is *Paul* or *Apollos*, *but Miniſters by whom we believe?* 1 Cor. 2. 5.

The *Houſe* of *God*, or *family*, or *Church*, ſome poor ones called *Saints in fellowſhip*; the *Officers* but *few* and *plain*, *Paſtors*, *Deacons*, *Elders*; the *Laws*, ſome bare words of *entreaty*, as well as *command*: all, both *Word*, *Miniſtery*, *Officers*, with all the *doings* and *adminiſtrations* that concern *Chriſt*, all ſuited to a poor *crucifyed*, *dying Jeſus*, to a *ſtate of humiliation*: And thus all ſo mean, as to the *Jewes a ſtumbling block*, *and to the Greeks fooliſhneſſe*, 1 Cor. 1 23.

Thus the *goſpel* looks on the *worldly ſide* of it, *Thus Chriſt neither ſtriving nor crying*, *nor any one hearing his voice in the ſtreets*, Matth. 18. 19, 20. Thus is the work of ſalvation carryed in a myſterie: This is the *wiſdom of God in a myſterie*, 1 Cor. 2. 7, 8. *And yet great is this myſterie of Godlineſſe.*

Firſt, in Jeſus Chriſt himſelf, though he look

look like the *Carpenters* ſon, yet he is the *only begotten Son of God, full of grace and truth: The brightneſs of his glory, and expreſs image of his perſon*, Ioh. 1. 14. Heb. 1, 2. The *Word* it ſelfe or *Scriptures*, though a *Word or Book* like a *common writing*, yet it is a *Word of truth, The power of God unto ſalvation*, Rom. 1. 16.

The *Miniſtry*, though but a little *plaine teaching*, yet *mighty to ſave, to caſt down high imaginations*, to reconcile; and the *Miniſters* of it, *Stewards of the myſteries of God, Ambaſſadors in Chriſts ſtead*; their *feet* beautiful with *glad tydings* to ſinners, 2 Cor. 4. 7. 2 Cor. 5. 20.

The *people* of God, or friends of this *Goſpel*, though counted the *off-ſcouring* of the world; yet a *ſpirit of glory reſteth on them*, 1 Pet. 4. 14. As *dying*, and yet behold they *live*; as *ſorrowful*, and yet alwayes *rejoycing*; as *poor*, yet making many *rich*; as *having nothing*, and yet poſſeſſing *all things*, 2 Cor. 6. 10, 11.

The *kingdome of God*, though a thing not ſeen, yet *righteouſneſs, peace*, and *joy*, Rom. 14. 17.

XIII.

XLII.

The form of the Goſpel, or way of diſpenſation.

THe *Goſpel* is formed up of *exhortations* and *perſwaſions. We beſeech you to be reconciled, &c. And ſuffer a Word of exhortation, &c. And of conditional promiſes, &c.* As, *Whoſeever believeth ſhall not periſh, &c.* Of *threatnings*, as, *he that believeth not is condemned, &c.* Of *Commandments, If ye love me, keep my Commandments, &c.*

Now this Goſpel thus faſhioned, is on purpoſe for the better *diſpenſing* of it to the *ſouls* of his people, that his divine and ſpirituall things might be more *naturally* conveyed in a *notionall* and *naturall* way, as the *Key* is made fit to the *Wards* of the *Lock*. And this is the end rather of this *Goſpel-faſhion*, then any ſuppoſed free-will in man as ſome imagine: for the *Goſpel* is offered not upon freedome of will in any, but that thoſe who are made to receive it, ſhould be wrought on in a *way* as near to their own condition and nature, or reaſon, as can be: for

for none are converted againſt their will, but their will is ſpiritually changed, and ſo they are made *willing in the day of his power.* God doth not *break up* the hearts of his people, but doth open them, and *ſtands* and *knocks. Lydias* heart was opened, and *he ſtands at the door and knocks*, Revel. This is the *Goſpel way* of his enterance, *He doth not ſtrive nor cry, nor doth any one hear his voice in the ſtreets:* He doth not force in himſelf, nor any thing of his into the ſoul, but brings in *ſpirituall things* ſo naturally, as they cannot, nay, will not reſiſt.

XLIII.

Goſpel-promiſes.

THe *promiſes* are but words of Gods ingaging himſelf to man freely, and of grace; and as his promiſes are of grace, ſo his performances are in faithfulneſſe; And in theſe promiſes, the *love* of the *Father*, *Son*, and *Spirit*, are conveyed, and the *treaſures* and *riches* of ſalvation to ſinners. And thus in this *life*, al is paſſed over upon *Word* to us, and for our believing this *Word*, and taking in the things of *Jeſus Chriſt* thus upon

upon Gods bare *ingagement*, he hath bound himſelf freely to give all hereafter, and yet all is of free gift too, *things freely given to us*: And in this time of our waiting, and believing, and relying, we have one earneſt, even a ſpirituall and glorious earneſt given to us here, even *the holy Spirit of promiſe, which is the earneſt of our inheritance*, though ſome *promiſes* ſpeak of *conditions*, as of *faith* and *repentance*, *&c.* Yet they are only ours upon this *condition*, that they were Chriſts before, *for in him all the promiſes are Yea, and Amen.*

The promiſes that God makes thus in Chriſt are free, and being made in Chriſt are more free; for Chriſt is all that to God that we ſhould be unto him: and we are in Chriſt, ſo as Chriſt takes away all diſcouragements and excuſes in any that dare not believe them to be theirs; and therefore, *The ſpirit and the bride ſay, come, and whoſoever will, let him come, and take of the waters of life freely*, Rev. 22.

XLIV.

XLIV.

God under the Law, and the Gospel legall, and Gospel-worshippers.

BEfore *Iesus Christ* came in the *flesh*, and offered up himself, *God* offered *him* before hand in *Types* and *Sacrifices* of blood, *&c.* and the whole Ministery was a Priesthood, so as the Priesthood and Sacrifices of the Law did set forth and shadow Christ in way of offering, or sacrifice to God the Father; and therefore God under that dispensation, did appear rather under a *condition* of *reconciliation* then *reconciled*, though all were saved then actually in the same Christ who was to suffer: But how much of this salvation they knew, is a question: it is very likely, and something clear from the Word, that God was very sparing in that time of the discoveries of himself in Christ; and they rather saw him in his glory above then below, and possessed the inheritance of the Redemption, rather then the ministration or gospel of it.

God appearing thus, the whole ministery of

of the Law was taken in as agreeable to this manner or pattern; and the Law of *Commandments* revealed on *Mount Sinai*, did help to the form of this miniſtery, and made *ſin* appear and abound more; for which, ſuch ſacrifices were prepared. And thus the whole *frame* of the *Old Teſtament*, was a *draught* of *Gods* anger at *ſin*, the *Law* revealing *ſin*, and *Ieſus Chriſt* offering for *ſin*: And ſo God in this time of the Law, appeared only as it were upon terms and conditions of reconciliation; and all the worſhip then, and acts of worſhip then, as of prayer, faſting, repentance, &c. went all his way, and according to God under that appearance; and every thing of worſhip ſeemed to bring ſomething of *peace* and *atonement* in relation to the great *atonement* to come by *Ieſus Chriſt*: And in this ſtrain runs all the Miniſtery of the *Prophets* too, in their exhortations to duties and worſhip; as if God were to be appeaſed and intreated, and reconciled, and his love to be had in the way of purchaſe by duty, and doing, and worſhipping: ſo as under the Law, the efficacy and power was put as it were wholly upon the duty and obedience performed;

as

as if God upon the doing of such things was to be brought into terms of *peace*, *mercy*, and *forgivenesse*; so as their course then, and the service then, was as it were a working for life and reconciliation.

But now under the *new Testament*, God appears in Christ, and *reconciliation* is finished, peace is made by the *blood* of his *Crosse*; and now the Ministery of the *New Testament*, is not a *Priesthood* of any more *offering* Christ to God in Sacrifice, but of *offering* and *tendering* the tydings of a *fully reconciled* God in Christ to man, and of a Sacrifice already accepted for *sin*; so as now there are no Priests but Ministers, or Stewards, or Ambassadours for *dealing* out, and *dispensing* the love of God to man, and for publishing the *glad tydings of peace*; so as all worship now, and spirituall obedience, is to run in the way of this dispensation, not for procuring *love* or *peace* from God, nor for pacifying, but for *love procured*, and *peace purchased* by Jesus Christ.

If these things thus stated, were more fully and spiritually opened, there would be more *gospel-teaching* & obeying: for *mans obedience* towards *God* is not so *rationally*, nor orderly carried, nor so purely, as the

Gospel

Gospel calls for, but they run in a *legall strein*, and would work God down into his *old* and *former way* of *revealing himself* as under the *Law*, when he seemed to be only in the way to *reconciliation* and *peace*, rather then *pacified*; and thus in *prayer*, and *fasting*, and other *acts of obedience* they deal with God as they did under the *old Testament*, not considering the *glorious love* revealed in *Christ crucified*, and how all *gospel-Ordinances* are only *wayes* and *means* for God to reveal this *love* and *grace* by the *Spirit* of *adoption*, not any *waies* and *meanes* of ours for getting some *love* from God which *Christ himself* hath not *gotten for us*.

XLV.

God and his in Reconciliation.

THey that have received the *Word of reconciliation* are in a very *precious*, and *comfortable* and *peaceable condition*: they are *lovers* of God and Christ, they are no *more such enemies in their mindes by wicked works*, they *oppose* not the *wil of God* as they did, they *resist* not the *Word* of the *Gospel*,

they sleight not the *communion* of the *spirit* of *God*, they are tender of any thing that is *Gods*; they count not any thing *their own* for *God*, he shall be welcome to all; if he call for their credit, he shall have it; they know *they have a spirit of glory resting on them*; if he call for their possessions, they leave father, and mother, and brethren. and sisters, and lands, for his Names sake; they know these are not *to be compared to the glory which shall be revealed*, and they shall have an *hundred fold in this life*: if he call for their life, he shall have it, they know, he that will *lose his life for his sake, shall finde it.*

And being thus reconciled to God, they are friends with every thing of his; every *gospel-mystery* they know, they receive; and every thing of his they know not, they *wait till he reveal even this unto them*: and though they do not receive it, because they know it not yet to come from God, yet they do not reject it, because it comes in the likenesse of his Word, lest they *be found fighters against God*, and *crucifie the Lord of glory* in ignorance, like the *Jews*.

And being thus reconciled to God, they are lovers of all his; they *love the brethren*, and

and if there be a *naked* diſciple, they cloath him; if an *hungry* diſciple, they feed him; if an *impriſoned* diſciple, they viſit him: *I Was naked, and ye cloathed me, &c.*

And being thus *reconciled*, they behold *God reconciled* to them too; they are now in the *way* of his *love*; for now *God* freely *communicates* with them, and meets them in *Chriſt*, he ſhines on them in the *face of Ieſus Chriſt*.

Now God and the ſoul thus *reconciled*, are in a full enjoyment of each other, as the *husband* and the *ſpouſe*, the *father* and the *ſon*, there is no parting *rights* and *propriety*; God hath not any thing in Chriſt, in *Heaven*, or *Earth*, but it is theirs: *all things are yours, and you are Chriſts, and Chriſt is Gods*, and every *thing* of *theirs* is *his*

XLVI.

The feares of Weak Believers; and the Remedies.

WEak believers are like melancholy people, who think things far o-

therwiſe then they truly are; rightly *ſmoaking flax*, where there is more *ſmoak* then *light*, more *ignorance* then *true diſcerning*.

The fears they are in, are of this kinde.

1. They cannot be perſwaded their ſins are pardoned indeed; they *would* and they *would not* believe it; they cannot, from the *ſpirit* that is in them, but cloſe with *Chriſt*, and claſp about him for ſalvation; yet then they are not ſure they have him; they may be deceived they think in that.

2. If Faith carry them on to believe a little more or better of their condition; yet the pride of ſome *ſins* will not down with them: ſome of their *ſins* which they have made their *darlings* more then other, and cheriſhed themſelves in, Oh, theſe they think are either too *great*, or too *often committed* to be *all forgiven*, and at once. The *remainders* of theſe *ſins* lie like dregs in the bottom, and their *conſcience* cannot be ſatisfied that *God* hath fully pardoned.

3. They look not upon God in the pure *ſimplicity* of his *Word* and *promiſe*; but they ſuſpect and are jealous God hath ſome reckoning ſtill behind, becauſe they are *ſinful*, and *God is purer then to behold iniquity*; and they cannot believe that God can bear

bear with all thoſe corruptions and tranſgreſſions in them.

4. They think, though God may be *reconciled* with them and *love* them at ſome times, (for they (poor ſouls) only reckon the ſeaſons of the Spirits comforting and breathing for the times of *forgiveneſs*,) yet *God* may be provoked again, and angry again for new *ſins* and *failings*: and then they are as much troubled how to come at any peace again as they were before: and then it muſt be only another *Sunſhine* of the like *comfort* muſt *warm* them into *peace* and *believing*.

5. They cannot perſwade themſelves how they can *ſin* as they do daily, but that they are *accountable* for all the breaches; and ſo ſet up new *ſcores* of *ſins* in their conſciences, and keep reckoning for God, and diſquiet themſelves in vain.

6. They think every *affliction* or *trouble* that befals them, is a puniſhment for ſome *ſin* they have committed, and they look on them as *meſſengers* of *wrath* from *God*, ſent upon them in judgement, as if God were ſatisfying himſelf upon them, and powring out ſome *wrath* to appeaſe this *juſtice* for ſuch ſins.

7. They miſtake the *Goſpel* in the *doctrine* of it; and every *Scripture* that threatens for ſin, they interpret to belong to *them*, becauſe they have committed that *ſin*.

In a word, theſe are the *fears* ſummed up.

1. They *are*, and they *are not* perſwaded their ſins are pardoned.

2. They are perſwaded ſome ſins are pardoned, but not ſome others which they have moſt *ſinned* in.

3. They fear ſtill God doth not intend them ſuch grace as he profers and ſpeaks, and ſuſpect the *Goſpel*.

4. They think if God do pardon them, yet they may provoke him again ſoon after.

5. They ſuppoſe they cannot ſin as they do, and not be accountable; and they cannot but be ſinners in Gods ſight as well as their own.

6. They think *afflictions* are ſent upon them for their *ſins*, and they cannot conſider God in them but as angry, and ſo help the *afflictions* to *afflict* them.

7. They interpret every *curſe* in the *Law* and *New Teſtament* for *ſin*, their own, if it be againſt their *ſin*.

XLVII.

The remedies to each fear.

FIrſt, VVe are commanded to believe *forgiveneſs of ſinnes* in *Ieſus Chriſt* throughly, and not in part; *Through his Name whoſoever believes in him, ſhall receive remiſſion of ſins*, Act. 10.43.

2. VVe are to conſider that *one ſin* cannot be *forgiven*, but *all* is *forgiven*: *Ieſus Chriſt* hath done away all ſins, *For this man after he had offered one ſacrifice for ſins for ever, ſate down on the right hand of God*, Heb. 10. 12.

3. VVe are to *believe* God in the *plainneſs* and *ſimplicity* he ſpeaks in, in *Goſpel-promiſes*, and words of *grace*, even to our *ſouls*, as if he ſpoke out to us by name from Heaven. *He that beleeveth not God hath mad him a lyar, becauſe he believeth not the record that God gave of his Son*, 1 Ioh. 5. 10.

4. VVe muſt know, *God* is not as *man*, that he ſhould be *angry*, and *pleaſed*, as we carry our ſelves: *I will be merciſull to their unrighteouſneſs, and their ſins and iniquities*

quities will I remember no more, Heb. 8. 12. *I will be to them a God, and they ſhall be to me a people*, *v.* 10.

5. We muſt remember our ſins are no more ours, but *Chriſts*, and *his righteouſneſs is ours*: God reckons and accounts us as *one* now: ſo though we ſin, yet every ſin was acounted for in him; and *now, there is no condemnation to them that are in Ieſus Chriſt*, Rom. 8 1.

6. And for *afflictions*, though they come in with *ſin*, and for *ſin*, and are the *wages* of *ſin*; yet to the righteous and believers, they are no *judgements* for *ſin*, for every thing of *juſtice* againſt *ſin* was ſpent upon Chriſt: ſo as to us they are only trials: *Count it all joy when ye fall into divers temptations*, Iames 1. 2.

They are *chaſtenings of love* to prevent ſin, *As many as I love I rebuke and chaſten*, Revel. 3. 19.

They are in a word, a divers way or diſpenſation of love and grace, love working by that which is evil in it ſelf: *We know that all things work together for good to them that love God*, Rom. 8. 28.

7. We are to conſider that though the Scriptures do often ſet forth the *righteouſneſſe*

neſſe of *God* againſt ſin, and his *juſtice* againſt ſin, yet that *unrighteouſneſs* being ſatisfied by *Ieſus Chriſt*, it hath no power againſt thoſe that are in Chriſt, no more then the purſuer had to do with the murderer in the City of Refuge: *For ſin ſhall not have dominion over you*, Rom. 6. 14. *Ye are not under the Law, but under Grace.*

XLVIII.
Legall Converſion.

THere is much miſtake in the buſineſs of *converſion* or *regeneration*. For while it is lookt upon meerly as a change in affection or converſation, there is much deceitfulneſs, there are means which can work that, and yet that ſhall be no ſpirituall work neither; the preſſing things legall, and as meer commands from the *Word*, *may*; there is ſomething of the *Law* in the heart beforehand and by *nature* to ſide with the Commandments in the *Word*, and ſo to *work* ſomething *within* as well as *without*; and ſo there may be an *obedience* or *conformity* of the ſpirit of man, and yet no *ſpirituall obedience* nor *conformity*.

2. There are *Gospel terrours* as well as *legall*, as *Hell* and *Helfire*, and the *worme that never dies*, and *condemnation*, and *Jesus Christ Judge* of *quick and dead*, &c. All these in the *Word* carry such an *Image* of *wrath*, as they work *feare* and *passions*, &c. which force on the soul to reform, and yet but to a form of godlinesse, not to the power.

3. There are certain ends nature propounds to it self for conforming, as *life eternal*, &c. and *reputation*, and *men-pleaseing*: there *are exhortations*, *perswasions of preachers*, or *friends*, or *acquaintance*; there is *education*, there is examples of *judgement* upon *sinners*, *godly society*, &c. All these carry in them a power to *make men do something*, and but *something* in the way of religion.

All these being of an operative and working nature, may bring forth a thing like *conversion*; which indeed is but a restraint at best, or a more purely naturall condition: *Nature* is of it self excellent, and if not *originally corrupted*, more excellent. We see how *temperate*, *meek*, *just*, *wise*, *liberal*, *merciful* many have been, and amongst *Papists*, how self-denying, contem-

templative, divinely practicall, and morrally excelling; and amongſt *Formaliſts in Religion* how *ſevere, ſtrict, profeſſing* and *practiſing* in *Religious duties*. So as the way for pure converſion and to be ſpiritually renewed, is by *Jeſus Chriſt*: *Hee that hath the Son hath life*: Faith and not workes quicken us.

XLIX.

When the Spirit of Adoption works not freely.

WHen they put ſomething of ſatisfaction towards God, upon any thing they do, upon any performance, or obedience, as if God were prevailed with by any thing of their own.

VVhen they take in Chriſt for a *Mediator* but by the *way*, not reſting *wholly on him*, and *in him*, but as it were to make up all ſure with God, they look rather *on the by* upon his *interceſſion*.

VVhen they are in bondage to ſome outward *circumſtances* of worſhip, as time, or place, or perſons, that they cannot pray but at ſuch *hours*, or in ſuch *places*, &c.

When they *do things* meerly as *commanded*

ded from the *power* of an *outward commandment* or *precept* in the Word, that brings forth but a *legal*, or at best but a *mixt obedience* and *service* of something a *finer hypocrisie*.

When they do because of some *Vow*, or *Covenant* they have made, *&c.* it is more properly the service of the *old Testament*, and *part* of their *bondage*; for wanting the *power* and *fulness* of the *Spirit* of *adoption* to work them to *obedience* freely from *within*, they were under the power of *outward principles* to put them on from *without*.

When they come to God in any act of *worship*, as *Prayer*, *&c.* as to a *Creator* rather then a *Father*; and as a *God* rather then a *God* in *Christ*, they put themselves under such an infinite *glory*, *purity*, and *justice*, as they can neither have *accesse* with *faith* nor *boldness*.

When they take any outward thing to move them, rather then apply to *Christ* for *strength*, *life*, and *spirit*; for the more any *motion* or *obedience* is caused from *things without*, the more *forced* and *unnaturall* is all such *obedience*, and the lesse from a *spirituall power within*.

When

When they meaſure their *forgiveneſs* by their ſin and ſanctification, and can believe no more then they have *peace* for; and that *peace* upon ſomething of their own performed, and not from *believing* on him who hath performed all. *God hath not given us the ſpirit of fear, but of power, of love, and of a ſound minde*, 2 *Tim.* 1. 8. or of a *minde* not corrupted with any of theſe.

L.

Opinions which make men legall.

THere are certain *principles* by which ſome are religious, which carry them off much from the *Goſpel-way of obedience*.

1. Men *naturally* think it impoſſible that they ſhould be accepted of God, and *juſtified*, and do nothing themſelves *for it*, and *in it*: Hereupon *fleſh* and *blood* can hardly be brought off to believe *forgiveneſſe of ſins*, nakedly and freely for nothing in themſelves.

But to take away this, conſider that *forgiveneſs of ſins* is of a meer *grace* and *mercy*, and *gift*. *By grace ye are ſaved, it is the gift of God*, Epheſ. 2. 8. and through

Jeſus

Jeſus Chriſt, through the redemption of his blood. Rom. 3. 24. As a Prince raiſes up a Beggar, and *Pharaohs* Daughter brought up *Moſes*, ſo are we raiſed up freely, and in mercy.

2. Men think that whatſoever they perform in obedience to God, that God cannot but approve it, becauſe they themſelves approve it for good; hereupon *men* come to look on *themſelves* as doing ſomething for life and ſalvation.

But to take off men from any ſuch *ſelf-love* and *opinion* in the *work of ſalvation*; conſider there is ſin in every thing they do. 1 Joh. 1. 8. *If we ſay we have no ſin, we deceive our ſelves: And there is none righteous, no, not one,* Rom. 3. 10. *Neither doth God judge as man judgeth. God ſeeth not as man ſeeth, man looketh on the outward appearance, but God beholdeth the heart,* 1 Sam. 16. 7. *God hath ballances to weigh thy actions; and to be laid in the ballance, they are altogether lighter then vanity,* Pſal. 62. 9.

3. Men naturally think it impoſſible to be damned for good works and ſerving God in a *mans* own *faſhion*, and ſurely none are *condemned ſimply* for good, but as that good is evill in ſome kind or degree: and

and hereupon men raiſe up hopes and comforts to themſelves from ſuch a courſe of life as they live in with God. Thus from ſomething they *fancie good* in their own way, and from ſomething they fancie in God of *mercy* and *forgiveneſs* to *ſinners*, upon this they venture themſelves.

But to take away this, conſider though God be mercifull, yet he is only merciful of his *own faſhion*, not of ours, not in the way we may corruptly think him: *Thou thoughteſt that I was altogether ſuch an one as thy ſelf*, Pſal. 50.21. Gods *love* and *grace* have *wayes* and *faſhions* of their own, they move in, and if we be not in their way, we ſhall not receive of his *fulneſs*: The *Jews* were very zealous after God, yet not in Gods faſhion, but went *about to eſtabliſh their own righteouſneſs*. The *Papiſt* is a follower after God, and the legall, formall, poor ignorant *Proteſtant* runs in a courſe of *obedience* and *ſerving* God; yet it is not in *Gods way* of *righteouſneſs*, and ſo they miſſe of ſalvation, for not ſeeking it purely in *Chriſt their righteouſneſs*.

LI.

Ieſus Chriſt offered to ſinners as ſinners.

THe Apoſtle hath a precious doctrine, and it is this, *This is a faithful ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the world to ſave ſinners, of which I am chief*, 1 Tim. 1.15. As if he ſhould ſay, doth any of your hearts tell ye you are *ſinners*? Let not that be any ground at all to keep you from Chriſt, let not any deſpair becauſe of that; I my ſelf was thus & thus a *blaſphemer*, a *perſecutor*; nay, as if that were not enough, I was the *chief of ſinners*, or the ſinner in chief, the *grand* and *ſupream* ſinner, as if there could not well have been a *greater*: and I (ſayes he) *obtained mercy*. So as here the Spirit hath laid in *anſwers* to the objecting or doubting ſoul.

If the ſoul ſhould object, If I were not ſuch a ſinner as I am, I could *believe*: the Spirit anſwers, *Ieſus Chriſt came into the world to ſave ſinners*: As if he ſhould ſay, to ſave even *juſt ſuch* as thou art.

If

If the ſoul ſhould object further; but there is not ſuch a ſinner as I am, the Spirit anſwers, yea: But here is one greater then thou; here is the chief of all *ſinners*, the Prince of *ſinners* obtaining mercy, *of which I am the chief.*

So as none can be ſuch a *ſinner* to whom *Chriſt* and the *blood of Chriſt* may not be tendred and offered, and that upon theſe grounds.

1. From the order of Gods *decree*, he loved *us*, and gave *Chriſt* for us when we were *ſinners*, *God commendeth his love towards us in that while we were yet ſinners, Chriſt died for us*, Rom. 5. 8. *God ſo loved the world that he gave his only begotten Son*, Ioh. 3.

2. The offering the *Goſpel* and *Ieſus Chriſt* to a *ſinner* as a *ſinner*, is but the bringing out this glorious *love* of God in time and diſpenſation; it is but the offering that *love* which God *loved* them with from everlaſting. Neither is it any more to offer *Chriſt* to a *ſinner*, then to manifeſt God in his *firſt love*, when he gave *Chriſt* for *ſinners* in his own *decree*.

3. It exalteth *grace* more, and ſheweth as a *gift* indeed, what can be more of

grace,

grace, then that *Ieſus Chriſt* ſhould receive a *ſinner*, *one* who hath no *mony* nor *price*, no *works* nor *righteouſneſs* to bring for him.

4. It is the right lifting up *Ieſus Chriſt* as *Moſes* lift up the *Serpent* in the *Wilderneſs*; not for the *healed* to look upon, but the *ſtung* and *wounded*.

5. It leaves men without all *excuſe*, and brings the greater *condemnation*; for when *Chriſt* is brought *home* to the very *ſoul*, and the *blood* offered at every *ones door* for receiving, then there can be no objecting, Lord, had I been thus and thus fit and prepared, then I ſhould have received thee, but I was a foul ſinner at that very time, ſo and ſo guilty. O, will the Lord anſwer, I come therefore to pardon thee, and to waſh thee in my *blood*, becauſe thou wert ſo *foul*, and that is no excuſe.

6. It is moſt agreeable to the *Goſpel-way* of diſpenſation, and *Chriſts* owne *preaching*; *The whole need not a Phyſitian, but they that are ſick: I came not to call the righteous but ſinners to repentance.*

7. All that ever received Chriſt in the *Goſpel*, received him in a ſinfull condition; the many believing *Iews* in the *ſin* of *crucifyng Chriſt*, all the Churches of *Corinth*, *Epheſus*,

Epheſus and *Coloſſe*, *Such were ſome of you, but ye are waſhed, &c. And ye were ſometimes darkneſs, but are now light in the Lord*, Epheſ. 5. *Ye who were dead in treſpaſſes and ſins*; and *were enemies in your mindes by wicked works, yet now hath he quickned*, Coloſſ. 1.

So as to offer *Jeſus Chriſt* to *ſinners*, as *ſinners*, is but

1. To offer him in *time*, as God gave *him* before *all time*; *God* gave *him* to us becauſe we were *ſinners*, and now he is but *offered* as he was given.

2. There is more of *grace* in it to offer him to a *ſinner* as a *ſinner*, that where *ſinne* hath *abounded*, *grace may abound much more*

3. There is a clearer *lifting up Chriſt* as *Moſes*, for the *wounded* to look on as well as the *whole*.

4. Men are left without *excuſe*, becauſe when he is held out to *ſinners* as *ſinners*, all are in a condition for him; *ſin* and a *Saviour* are moſt ſuitable.

5. It is as Chriſt himſelfe did, who both *calls* ſinners, and *converſes* with *ſinners*; with *Mary Magdalen* an harlot, and with the *Publicans*, and with the *woman* of *Samaria*,

Samaria, who lived in uncleanneſs when the pure *Meſſiah* preached himſelf to her.

6. It is as all that ever received him, both in *Jeruſalem*, *Corinth*, *Epheſus*. *&c.* who had they not been *foul*, had never been *waſhed*; had they not been *darkneſs*, had never been *light* in the Lord.

But you will tell me of *conditions* in the *Goſpel*, of *faith*, and *repentance*, *&c.* and certain legall preparations before *Chriſt* ſhould be offered and brought to the ſoul.

Yea, but that ye may not be puzzled as many are.

In the *Goſpel-way* or *diſpenſation*, *faith* and *repentance* is to be preached, but *Ieſus Chriſt* ſtill with it. *Believe in the Lord Ieſus Chriſt*. And you are not to conſider repentance from believing, nor believing from repentance, nor either from *Ieſus Chriſt*, nor *Ieſus Chriſt* without them; and yet neither of them as bringing in Chriſt to the ſoul, but Chriſt bringing in them, and working them more and more in the ſoul, and that upon theſe grounds.

1. Chriſt is not ours by any act of our owne but Gods, God imputing and accounting: To make Chriſt ours is an *Almighty work*, and not the work of anything created:

cuated. So as Chriſt is ours *without faith*, by a *power* more glorious and infinite; but we cannot here *know* him to be ours but by *believing*; nor partake of him as ours but by *believing*.

2. If *faith* ſhould give us our *intereſt* in Chriſt, then as our *faith* increaſes, our *intereſt* ſhould increaſe. and we ſhould be more & more *juſtified* and *forgiven*, which none allow, calling theſe other acts *faith*, *faith* of *aſſurance*, and *acts* of *manifeſtation*; and if *faith* be thus in its other degrees of *working*, why not in its firſt? *It is the evidence of things unſeen* Heb. 11.

3. If Chriſt ſhould be ours by *faith* in this ſenſe, then when *faith* ceaſes, ſhall we ceaſe to be *juſtified*. Shall *faith* begin our intereſt here, and not be able to continue it hereafter?

4. Can a ſinner be too foul for a *Saviour*, and too wounded for a *Phyſitian* to heal, and too filthy for a Fountain opened to waſh?

5. He that offers Chriſt, offers all the *conditions* in him, both of *faith* and *repentance*, *For Chriſt is exalted to give repentance*, &c. And *faith* is called the *faith* of the Son of *God*, Gal. 2.

6. It

6. It is no more to offer Jesus Christ, then any *grace* of *Christs* or *gift* of *Christs* to a *sinner*; for a *sinner* is as unprepared and unfit for the one as the other, equally in sin and pollution to both.

7. This spirituall work is a new *creation*, and so works of *preparation* are not so proper in that: *We are* (saith the Apostle) *his workmanship created in Christ Jesus*, Ephes. 2. 10.

And now why shall any servant of *Christ* refuse to give out that *blood* of his Masters which runs so freely to sinners? And any sinner refuse to receive it because their *vessels* are not clean enough for it, when it is such a *blood* as makes the *vessels* clean for it self?

LII.

The simplicity of the Gospel-Salvation, easie and plain.

JEsus *Christ*, and *forgiveness* of sins in his Name, and *redemption* through his *blood*, is the first and only thing held forth in the *Gospel* to *sinners*; the other *Mysterie* of *righte-*

righteouſneſs, is revealed to *believers*; *forgiveneſs of ſins* is firſt taught, that they may *believe*; and the other glorious *Myſteries* are taught, that they may know what they doe *believe*: they are firſt to ſee Gods *love*, and afterwards his *glory*: *Ieſus Chriſt crucified* is the beſt ſtory for *ſinners*, and *Ieſus Chriſt exalted*, for *Saints*; and therefore it is that in all the Apoſtles Sermons, the *ſtory* of *blood* and *redemption*, was firſt preached; and when they did believe that, then they wrote *Epiſtles* and *Revelations* of greater things unto them, ſo as they ſpake of hriſt only to make them believe, and wrote to them of him when they did believe.

Salvation is not made any puzzeling work in the *goſpel*; it is *plainly*, *eaſily*, and *ſimply* revealed; *Jeſus Chriſt* was crucified for *ſinners*; this is *ſalvation*, we need go no further; the *work* of *ſalvation* is paſt, and finiſhed, *ſins* are *blotted out*, *ſinners* are *juſtified* by him that *roſe* for *juſtification*. And now if you ask me what you muſt *doe to be ſaved*, I anſwer, *Believe in the Lord Ieſus Chriſt, and thou ſhalt be ſaved.* All that is to be done in the *work of ſalvation*, is to believe there is ſuch a *Worke*, and

and that *Christ died for thee*, amongst all those other *sinners* he *died* for.

To *believe* now, is the only *work* of the *gospel*; *This is the work that ye believe on him whom he hath sent*, Ioh. 6. 29. *This is the Commandement, that ye believe on his Son Jesus Christ*, 1 Iohn 3. 23. That is, that ye be perswaded of such a thing, that Christ was *crucified* for *sins*, and for *your sins*, and we are called on to *believe*, because they only that can *believe* are *justified*, *By him all that believe are justified*, Acts 13. 39.

So as *salvation* is not a business of our *working* and *doing*, it was done by Christ, with the *Father*; *sin*, and *Satan*, and *Hell* were all triumphed over by Christ himself openly for us; and all our *work* is no *work* of *salvation*, but in *salvation*; in the *salvation* we have by Christ, we *receive* all, not *doing* any thing that we may *receive* more, but *doing* because we *receive so much*, and because we are *saved*: therefore we *work* not that we may be *saved*, and yet we are to *work* as much as if we were to be *saved* by what we do; because we should *do* as *much* for what is *done* already for *us* and to our *hands* as if we were to *receive* it for what we did our selves.

This

This is ſhort work, *Believe* and be *ſaved*; and yet this is the only *Goſpel-work* and *way*. Chriſt tels ye in few words, and his Apoſtle in as few; *As* Moſes *lift up the Serpent in the Wilderneſſe, ſo muſt the Son of man be lift up, That whoſoever believes on him ſhould have life*, Ioh. 6. *Paul* tels you, *Say not in thine heart, Who ſhall aſcend unto Heaven? That is, to bring Chriſt from above. Or Who ſhall deſcend into the deep? That is, to bring Chriſt from the dead. But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart, the Word of faith which we preach. If thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt beleeve in thy heart that God raiſed him from the dead, thou ſhalt be ſaved*, Rom. 10. 6, 7, 8, 9, &c.

So as here is but looking up on *Ieſus Chriſt*, and *ſalvation* is in thy ſoul, and *believing with thy heart, and thou art ſaved*; thou wert ſaved by *Chriſt* before, but now in thy ſelf.

There are yet theſe grounds why ſalvation is ſo ſoon done.

1. Becauſe it was done *before* by Chriſt, but not *beleeved on before* by thee till now.

2. Because it it the *Gospel-way* of *dispensation*, to assure and passe over *salvation* in *Christ*, to any that will believe it.

3. There needs no more on our sides, to work or warrant *salvation* to us, but to be perswaded that *Jesus Christ died for us*, because *Christ* hath *suffered*, and *God* is *satisfied*. Now *suffering* and *satisfaction* is that great *work* of *salvation*.

4. Because they, and they only are justified, who can *believe*: *Righteousnesse is revealed from faith to faith*: and *all that believe are justified*, Rom. 1. 17. Acts 13. 39.

5. That it may be by *grace*, and not of *works*. *Being justified freely by his grace*, Rom. 3. 24.

LIII.

Christ and every part of Christ to be studied, and believed in.

THere is not any thing of *Jesus Christ*, but it should be matter for a *believers faith* to be exercised in, from his divine nature

nature to his *incarnation*, and ſo to his *exaltation*, that they may be able to *comprehend* with all *Saints*, the *heighth*, and *depth*, and *breadth* of the *love of God*; for *God* was infinitely influencing into every paſſage of his *birth*, his *growing up*, his *infancy*, his *circumciſion*, his *baptiſm*, his *preaching*, his *praying*, his *temptations*, his *faſting*, his *obedience* to the *whole Law*, his *ſufferings*, his *reproaches*, his *poverty*, his *humiliation*, his *bloody ſweating*, his *judgement* and *Judges*, his *condemnation*, his *crucifying*, his *piercing*, his *nailing*, his *drinking Vineger* and *Gall*, his *ſtrong cries and tears*, his *crown of thorns*, his *blood flowing* out from *his feet*, *hands*, and *ſide*, his *giving up the ghoſt*, his *death*, *buriall*, *reſurrection*, *aſcenſion*, *exaltation*, and *ſitting on the right hand of God*, his *Prieſthood*, *Mediation*, *Interceſſion*, *Dominion*: There is *infinite vertue* in all theſe, and the *Goſpel* is made up of theſe; in theſe are thoſe *unſearchable riches* of *grace love* and *redemption*. Theſe are to be the *ſubjects* of every *believers meditation*, and he is to ſeek into the *ſpirituall extent* of theſe, and *deepneſſe* of theſe: Out of theſe he is to draw *ſtrength*, *power*, *love*, *holineſſe*, *ſpiritualneſſe*, *regeneration*,

mortification, *new obedience*, *faith*, *repentance*, *humiliation*, *meekneſſe*, *temperance*, *&c.* *Chriſt*, and *every thing* of *Chriſt* is to be *matter* for him, and *meditation* for him. Theſe are thoſe *miniſteriall* and *inſtrumentall* means of *grace* and *life* to *ſinners*, not an *hiſtoricall* or *tragicall* uſe of theſe, but a *beleeving* uſe, a *relying*, *reſting*, *comforting*, *ſpirituallizing* uſe. Theſe were all but *parcels* of the *work* of *redemption*, but *parts* of the *whole*; and to all theſe, there is an *infinite* depth of ſin and *temptations* oppoſed: And therefore the more wee are improving our ſelves in *theſe things* of *Chriſt*, the more *ſpirituall* and *infinitely provided* ſhall we bee againſt the other: It is not enough to look on *Ieſus Chriſt* in his ſingle perſon glorified and exalted, but to ſtudy every *part* and *parcell*, and *paſſage of Ieſus Chriſt*: And thus to *know nothing but Jeſus Chriſt and him crucified.*

The

The ſeverall wayes of Free-grace, and the generall point ſearched.

FRee grace is conveied to us under ſeverall notions in theſe times, and I ſhall in few words gather up the conceptions, intending a larger draught of it hereafter.

The firſt way of Free-grace, free without all condition of Grace.

THe firſt and pureſt conceive of the Myſterie thus,

That *God* the *Father* for *manifeſtation* of his *mercy* and *love*, purpoſed ſome to *glory* whom he *loved freely*, and gave his *Son* to be a *way* to them for life and *righteouſneſs*, knowing that they ſhould fall under *ſin* & *condemnation* in the *firſt Adam* (where he might juſtly have left them, as the reſt, in their blood and pollution) had it not been

for that *free-grace* in himself; and therefore that *Son* is called the *second Adam* or *quickning Spirit*; and this *mysterie of salvation* is *free, infinitely free*; the *Father loving freely*, and giving his *Son*; the *Son* loving *freely*, and giving *himself freely*; and the *Spirit* working from them both *freely* for the *manifestation* of this *salvation* in the *souls* of his *elect*, and through the *ministery* of a *free Gospel*, even to *sinners* as *sinners*, and children of wrath in themselves.

A second way of Free-grace, free only with conditions.

THe second sort hold, which is called the *Reformed* opinion, and is the more generall;

That *God* did *freely decree* or *purpose* some to *salvation* in *Christ*, through the *interfering* and *instrumentall assistance* of *faith, &c.* And that none are actually *justified*, nor partakers of this free *salvation* but by *faith*; and the *Gospel* is a *ministery* of *conditions* or *qualifications* for this *salvation*. And this I call a *Decree* with *graces*.

A

A third way of Free-grace, free only upon condition.

THe third sort hold, That *God* did freely purpose some to salvation, and therefore gave *Jesus Christ*, but it was onely to those whom he *foresaw* through the help of a *Gospel ministery* and other *spiritual sufficiency* would embrace *Jesus* so *given*, yea *given* for all, if all would have embraced him. And this I call a respective *Decree* for *graces*.

A fourth way of Free-grace, free meerly in the extent.

THe fourth sort hold, That God purposed some to *glory* and *salvation* in *Jesus Christ*, without respect to any thing but the interferings of *faith*, &c. and gave this *Jesus Christ* to die for *all*, not that *all* should have *salvation* by *him*, but only the *elect* who are only made to believe; and that the *Gospel-ministery* reveals such a kind of *generall Redemption*; otherwise the

Goſpel could not juſtly be tendred to all, nor any be condemned for not believing, nor unbeleeving be any ſin.

This laſt I ſhall only ſpeak on.

This is in part the *generall point*, and it is anſwered thus:

Some doe it by way of interpreting the *general Scriptures*, as theſe of *Gods loving the world, &c.* Interpreting the *world* in oppoſition to *Iews*, & by that underſtanding the *Gentiles* who were called the *world*. And ſo of ſending *Ieſus Chriſt* to be a propitiation not for *ours*, but the *ſins* of the whole world, &c. *Rom.* 11.11,12. And ſo where ever the word *all* is, that *God will have all ſaved, &c.* they interpret it with reſtriction to ſome of all, &c *Matth.* 3.5. And ſo for the *general tenders* of the *Goſpel*, they interpret that by way of *diſpenſation* for the better gathering up the *elect* from all ſorts & places, *Matth.* 24.31. And ſo for *not believing*, they ſay men are not damned for *not believing* ſimply, but from the condemnation they are left under, though their *not believing* may make their condemnation greater.

Some anſwer it by ſhewing forth the *contradiction* in this, of *Chriſt dying for all*, and

ſaving

ſaving ſome, that it is as much as *Chriſt died for all*, and *not for all*.

Some anſwer, by turning it into immortality for all, but not *ſalvation for all*.

Some anſwer, by revealing *Gods love*, and *Ieſus Chriſt* as the *effect of this love*, as it were the *inſtrument* and *miniſter* of this love; and this *love of God* going out onely to the *elect*, for whom *Chriſt* is given: This way they conceive takes off *general redemption*. But we muſt take heed of making *Chriſt* more *inſtrumentall* and *miniſterial* then the *Father* hath made him, and will ſtand with the *honour* of the *Son*, who is the *firſt born* of the *elect*, the *head* of the *body*: And we muſt be ſpiritually wary in diſtinguiſhing too curiouſly upon *Ieſus Chriſt* as *Son* and *Mediator*, *&c.* but onely in a Scripture way; for *Chriſt* is but *one*, and *ſalvation* is *one*.

Thus far ſome *worthy believers* go in oppoſing the *generall point*, but we muſt go a little further in finding out the *myſtery* of the *generall point*, and meet with it there. Now I humbly conceive the *myſtery* lies only in a *rationall way* of *juſtice*, and *Goſpel diſpenſation*, that God wil not *meerly* and *arbitrarily* damn any *becauſe he will*.

So as he hath put every one under a *ſtate* of *Redemption*, & power of *ſalvation*; and they are *damned* from their own *will*, not from *Gods:* Thus go the deepeſt and moſt notionall of that way.

And the other part of the *myſtery* which is *loweſt*, and *moſt argued for* in theſe times and by *moſt*, is onely, that the *Goſpel* cannot *rationally* be tendred but upon ſome ſuch *generall ground* as *Chriſt dying for all.*

Thus I have opened though weakly, the *myſtery*; and the opening it may be enough, and the whole building of the *univerſall Grations*, is all upon a *rationall notion* ſtrengthned with ſome *general terms* in the *Word*. Now let them ſee whether meer *Reaſon* is a *Principle* high enough for a *ſpirituall myſtery*. And if bringing *ſalvation* down upon ſuch a *ground*, be *proportionable* to ſo *glorious a work* as that of *Redemption*, beſides all the *interferings* it hath with *free-grace*, and *free-juſtification* and *election* of *grace*, *&c.*

Now let the *Myſtery* be lookt on in *their way*, which is this, *Chriſt died for all, elſe the Goſpel cannot be preached to all.* And in the *other way*, which is this, Chriſt died only for *his*, and it is offered to *all*, that

that *his* who are amongſt this *all* might believe; and though he died not for *all*, yet none are *excepted*, and yet none *accepted* but they that *believe*, and none *believe* but they to whom *it is given*. And in this way of *ſalvation* there lies more *myſterie*, which is more ſutable to a *divine Work*. *Great is the myſterie of godlineſſe.*

And this ground, *That none are excepted*, is as *clear*, and ſpiritually *rational* for the *Goſpel to be preached to all*, as this ground, *That he died for all.*

Seeing upon both grounds, *Some onely* are ſaved, and not *all*, and a *decree* of meer *grace* and of *faith foreſeen* do equally imply an impoſſibility of *all to be ſaved*; and therefore why is it ſo contended for that *all are redeemed?*

Some

Some truths of *Free-grace* ſparkling in former Writers, and in ſome famous approved men of our times, in teſtimony to what is in this Diſcourſe in part aſſerted, and in theſe times, by others, Aſſertors of FREE-GRACE.

The Law by the preaching of it, cannot reform, but only Faith and Grace.

Dr. *Preſton* in his Serm. on the new Coven. Comment. in *Galat.* 3. 5. which he quotes, pag. 347.

IF I ſhould onely preach to you the Commandements, *&c.* I might preach long enough ere you could keep them: Do you receive the Spirit by the preaching of the Law? No, but by preaching promiſe of pardon and forgiveneſſe.

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2. If a man would desire to change his course to be made a new creature, the way is not to consider the Commandements, what he ought to do: but my beloved, the way is to get assurance, that thy sins are pardoned, to consider the Covenant of Grace, *Heb.9.14.*

No preparatory works before Christ.

Master *Rogers* in his Book of *the right way to be saved. &c.* p. 54.

DIvers mistake, and look for something to ground on in themselves, and so are wofully bewildered, and in great perplexity: It is as if one should not set a young Tree, but let it lye above the ground till they see what it will bear.

Exte-

Free-grace hath many enemies.
We ſhould ſtand for Free grace.

Dr. *Sibbs* his book of *the excellency of the Goſpel above the Law.* p. 241.

DO ye wonder why the Free-grace of God hath found ſuch enemies, *&c.* The heart of man is in a frame of enmity againſt God, and ſets it ſelf moſt againſt that God will be moſt glorified in. Let us vindicate nothing ſo much as grace.

We muſt live by grace, and die by grace, & ſtand at the day of judgement by grace; not in our own righteouſneſſe.

Faith is no condition of the New Covenant of grace.

Mr. *Perkins* his Commentary on the *Galathians.* p. 157.

THe Goſpel called by *Paul* the promiſe, offers & gives life freely, without the condition of any work, and requires no-

nothing but the receiving of that which is offered. It may be objected that the Goſpel promiſeth life upon the condition of our Faith. *Anſw.* The Goſpel hath in it no morall condition of any thing to be done of us: Indeed Faith is mentioned after the form and manner of a condition; but in truth it is the free gift of God as well as life eternall, *&c.*

Pag. 184.

We have all in Chriſt.

Thou muſt not receive the Promiſe immediately of God, but Chriſt muſt do it for thee: though thou be unworthy, yet there is dignity ſufficient, and worthineſs enough in him. If thou ſay that thou muſt at the leaſt receive the promiſe at the hand of Chriſt; I adde further, That hee will not quench the ſmoaking flax, &c. And our ſalvation ſtands in this, not that we know and apprehend him, but that he knows and apprehends us firſt of all.

Chriſt

Christ is every thing to us.

Mr. *Calvin* in his Book of Institutions, *Book* 2. *chap.* 16. P. 167. 8.

WE must take heed of drawing any part of salvation but from Christ: If we seek salvation, let it be in the Name of Iesus Christ; if the Spirit, or any gifts or graces, let us seek them in his Unction; if strength, let us seek it in his power; if purity, in his conception; if mercy, in his nature, which was touched with our infirmities; if redemption, in his passion; if forgivenesse, in his condemnation, or being a curse for us; if satisfaction, in his sacrifice; if cleansing, in his blood; if mortification, in his Sepulchre and death; if newnesse of life, in his Resurrection; if immortality, in the same; if an heavenly inheritance, in his entring into Heaven; if all good things, in his Kingdom and Dominion here: All treasures are in him, and they who are not content onely with him, shall have no rest any where; although too they may look principally at him.

Nor can there be any unbelief or doubtings where his fulnesse is thus known.

God

God was never an enemy to his.

Calvin quoting *Auguſtin* in his book *of Inſtitut. Tract. in Evangel. Iohan.* 110. 2. *Chap.* 16. *P.* 106. 1.

INcomprehenſible and unchangeable is the love of God, not that love which we obtain from reconciliation by the blood of Chriſt, but wherwith he loved us before the foundations of the world: therfore when it is ſaid, Chriſt reconciled us, it is not to be underſtood as if then he begun to love thoſe whom he hated before, but he reconciled us even to that love wherewith he loved us, *Rom.* 5. 8. therefore in a wonderfull manner he loved us, when it is ſaid he hated us.

That we and thoſe commonly called Antinomians *differ little.*

Mr. *Gattaker.* Teſtimony in a late Treatiſe *Gods eye, &c. in Epiſt. to the Reader*, P. 10.

THe matter in controverſie between us and theſe men, is not how far forth ſin is removed or eſtabliſhed in believers, or how farre forth it is by juſtification aban-

abandoned, or in what ſenſe God is ſaid to ſee or not ſee ſin, or to take notice of it in believers and juſtified perſons, *&c. As if all theſe things were granted on both ſides.*

Note.

Men of learning you ſee and judgement doe not cry out Antinomianiſme on Free-grace, or free juſtification, as others do, *&c.* But acknowledge a conſent in all theſe, *&c.*

Why *Luther* is not quoted here.

Luther I could quote, but he is now lookt on by ſome as one that is both over-quoted, and over-writ Free grace, and bending himſelf againſt works, which was the *Popery* and *Antichriſtianiſme* of thoſe times, He raiſed up *grace*, rather in *oppoſition* (as ſome think, to whom I dare not ſo fully agree) to the *exceſſe* of works, then to the juſt *advantage* of *grace*; and yet they can allow him in other things. Thus we can pick and chuſe from a *Reformer* what fits to the *ſtandard* of our own *Light* and *Reformation*, and caſt the other by. I ſhall therefore quote ſome later.

Concerning

Concerning our not reſting on ſight, or our own graces for aſſurance.

Mr. *Tho. Goodwin* in his book *Chriſt ſet forth, in Epiſt. to the Reader.* Pag. 1, 2.

AN immoderate recourſe unto ſignes, though barely conſidered as ſuch, is as unwarrantable, when therby we are diverted, & taken off from a more conſtant actual exerciſe of daily thoughts of faith towards Chriſt immediately, as he is ſet forth to be our righteouſneſſe, *&c.* And yet the mindes of many are ſo wholly taken up with their own hearts, that as the *Pſalmiſt* ſayes of God, *Chriſt is ſcarce in all their thoughts.* But let theſe conſider what a diſhonour this muſt needs be unto Chriſt, that his train and favourites, our graces, ſhould have a fuller court, and more frequent attendance from our hearts, then himſelf who is the King of glory; and likewiſe what a ſhame alſo it is for believers themſelves, who are his Sponſe, to look upon their husband no other.

otherwise but by reflexions, and at second hand, through the intervention and assistance of their own graces, as *mediators* between him and them.

Now to rectifie this errour, the way is not wholly to reject all use of such evidences, but to order them, *&c.*

We are justified in Christs justification, when he rose. Pag. 202.

Christ his Resurrection was the originall act of Gods justifying us in Christ, we were virtually justified then in Christ his being justified, as in a common person.

God remembers not our sins, p. 207.

As by reason of his *Intercession* God remembers not *old* sins, so likewise he is not provoked by *new*.

The Law as given by Moses, *no Rule to Christians.*

Mr. *Bolton* in his Book of *the true bounds of Christian freedom.* p. 74.

OThers say we are freed from the Law as given by *Moses*, and are only tied to the obedience of it as given by Christ, &

as

s Christ renews it, and as it comes out of he hand and from the authority of Christ, nd we have it immediatly from the hands f Christ. I shall not much dislike this, &c.

Beleevers and God are never at enmity. pag. 14.

As none of our sins shall condemn us, so none of our sins shall put us into a state of condemnation more; none of our sins shall ever put us under the curse, under wrath again.

God doth not punish Believers for sin, p. 14

We are freed from all miseries, afflictions, punishments, which yet are the fruits of sin as they may be conceived to be fruits of wrath, or have wrath in them.

Faith before Iustification is no Grace.

Mr. *Rogers* on the Articles, Art. 13. Pag. 57.

WOrkes done before Iustification please not God, before men do please; nothing that they do can please him; hereby the vanity of them is perceived, who think before mans justification, his deeds do please God.

Note.

Note.

What, is faith then to be accounted before juſtification, according to this principle?

God is never an enemy to his though ſinning.

Mr. *Herbert Palmer* in his Charact. of a Chriſtian in Paradox, *&c. p.* 10.

HE believes the God that hates all ſin, to be reconciled to himſelf, though ſinning continually, and never making, nor being able to make him ſatisfaction.

Wee are juſtified though ungodly. p. 11.

He beleeves the moſt juſt God, *&c.* to have juſtified himſelf, though a moſt ungodly ſinner.

We are not ſaved by any thing we do. p. 58

He knows he ſhall not be ſaved by his works, and yet doth all the good works he can.

A believer ſins not. p. 68.

He cannot ſin, yet he can do nothing without ſin.

A believer believes againſt hope. p. 74.

He believes like *Abraham*, in hope againſt hope.

God

God freely pardons. p. 12.
He believes himself freely pardoned.
Believers are pure in Gods sight. p. 13.
He believes himselfe to be pretious in Gods sight.

Christ promised to sinners as sinners.

Master *Tho: Goodwin* in his book of *Christ set forth.* p. 30.

THere are absolute *promises* made to *no conditions*, as when Christ is said *to come to save sinners, &c.* Now in these it is plain, Christ is the *Naked object* of them, so that if you apply not *him*, you apply *nothing*; for the only *thing* held forth in them is Christ.

We are justified in Christs justification. p. 122.

Even so it is in the matter of your justification; it was done virtually in Christ and afterwards when we believe, it is actually passed in, and upon our selves.

So by Christs being justified, we are all virtually justified, and in Law, through a secret, yet irrepealable Covenant between God

God and Christ, who only did then know who were his.

A Believers Law is Christ, and his Spirit.

Mr. *Perkins* in his Comment. on the *Gal.* p. 128.

THey which are true Believers are a free and voluntary people, obeying God, as if there were no law to compell them; they have Christ to live in them, the Spirit of life that is in Christ is in them, and that is their law. It is the property of a childe of God to obey God, and it is the nature and quality of the fire to burn, *&c.*

Thus in the quoting or citing these Divines concerning some pretious *truths* of *Christ*, I have done as *Paul* said to the *Athenians* when he would prove a God. *As certain also of your own Poets have said.* So the truths which are abroad mistaken by many, are *truths*, as *also some of your owne Divines' have said.*

FINIS.

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